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VOLUME 28 No. 10 OCTOBER 1922

Continues The Sermonizer, Student and Teacher, Preacher's Assistant, Preacher's Magazine, and Preacher's Illustrator.

THE BIBLE CHAMPION

ESTABLISHED IN 1889

EDITORS—David James Burrell, D.D.,LL.D. William H. Bates, D.D.
Herbert W. Magoun, Ph.D. Luther T. Townsend, D.D.,LL.D.
Contributing Editors—William Phillips Hall, H. W. Bromley, M.A.,D.D., A. William Lewis, B.D.
Edwin W. Caswell, D.D., Leander S. Keyser, D.D., Harold Paul Sloan, D.D., W. B. Riley, D.D.
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Formerly the American Bible League

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Official Organ of the Bible League of North America

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The Editors and Publisher

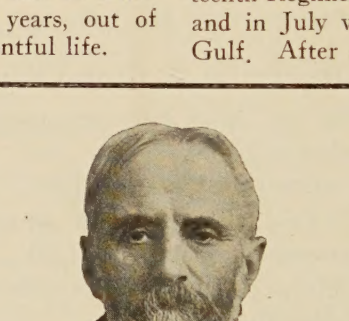
THE ARENA

In Loving Memory of Professor Luther Tracy Townsend, D.D.,S.T.D

By William Phillips Hall, President Bible League of North America, Cos Cob, Connecticut

ON THE Morning of August second, Luther Tracy Townsend, D.D., man of God, distinguished scholar and writer, noted educator and minister of the Gospel of our Lord Jesus Christ, departed from earth to appear in the presence, in glory, of the blessed Lord whom he so deeply loved and so faithfully served for some seventy years, out of eighty-four, of an unusually eventful life.

Dr. Townsend was one of the founders of the Bible League of North America, and since its incorporation, in 1903, had been actively identified with it as a director; and an editor of its official organ, now called the BIBLE CHAMPION.



LUTHER T. TOWNSEND

Dr. Townsend was born in Orono, Penobscot County, Me., Sept. 27, 1838, being the son of Luther K. and Mary T. (Call) Townsend. His early education was received in the public schools of Bristol, Manchester, Franklin and Lake Village. When yet a child his father died and when he was twelve years of age necessity compelled him to become a laborer on the railroad. When sixteen he obtained a position as fireman on a locomotive, and while thus employed he was seized with the desire to obtain an education. He fitted for college at the New Hampshire Conference Seminary, Tilton, N. H., and in 1855, when seventeen years of age, entered Dartmouth College, and, supporting himself by teaching during vacations, was graduated with honor in 1859, being a member of the Phi Beta Kappa Society. From Dartmouth he went to the Andover Theological Seminary and finished a three years' course in 1862. He was ordained t the ministry in 1864, and in 1866 the Wesley an University conferred the degree A.M., an in 1871 Dartmouth honored him with that c D.D. From Andover Theological Seminar he entered the army as a private in the Six teenth Regiment, New Hampshire Volunteer and in July went to the Department of th Gulf. After serving out the time of his en listment he was mustere out as adjutant, havin declined a colonelcy, an hastened homeward to en ter the ministry.

He was appointed dele gate to the Ecumenica M. E. conference, Lon don, Eng., in 1881, an the dean of the Chautau qua School of Theology 1882-85. He filled man leading congregational pu pits in New England an many Methodist appoint ments in the Norther and Middle Souther States.

Dr. Townsend w a married Sept. 27, 1865, t Laura C. Huckins of Watertown. She die five years ago.

In 1868 he was called to the Boston Univer sity School of Theology and was given th position of professor of Hebrew, Chaldee an New Testament Greek. Later he becam professor of the history of theology, sacre rhetoric and practical theology. In 1893 D Townsend was made professor emeritus. Sinc that time he devoted his energies to literatur and was the author of many religious books.

He was a member of the Victoria Institut of London, the National Geographic Society American Forestry Association, dean of th

Chautauqua School of Theology and had been a delegate to the World's Parliament of Religions, held in Chicago in 1893.

Dr. Townsend wrote many notable books, among them being Credo, 1869; Sword and Garment, 1871; Godman, 1872; Lost Forever, 1873; Arena and Throne, 1874; Supernatural Factor in Revivals, 1877; Intermediate World, 1878; Fate of Republics, 1880; Art of Speech (2 vols.), 1880, 1881; Mosaic Record and Modern Science, 1881; Bible Theology and Modern Thought, 1883; "Faith-Work," "Christian Science" and other Cures, 1885; The Bible and Other Ancient Literature, 1885; History of the Sixteenth Regiment, New Hampshire Volunteers, 1896; Story of Jonah in the Light of Higher Criticism, 1897, 1922; twelve discourses of "Credo" series, 1898; Evolution or Creation, 1899; Anastasis, 1900; Satan and Demons, 1902; God's Goodness and Severity, or Endless Punishment, 1903; Adam and Eve—History or Myth? 1904; Collapse of Evolution, 1905, 1922; God and the Nation, 1905; New Theologies—Only Bubbles, 1906; The Deluge—History or Myth, 1907; Doctrine of the Trinity, 1910; Is There a God Such as the Bible Describes? 1913; End of the World; Biblical and Scientific Points of View, 1913; Bible Studies; Rules of Interpretation and Current Difficulties and Objections, 1913; The Stars Are Not Inhabited, 1914; God and War, 1915; Hell and Demons—Are They Myths or Realities? 1921; Riddle of Spiritism, 1921.

While primarily a theologian and minister of the Gospel, Dr. Townsend ranked high as a student and teacher of the natural sciences. His knowledge of anthropology, geology, and astronomy, was unusually full, and his ability to instruct in these sciences was extraordinary. His attainment in the field of Hebrew, Greek, and Latin scholarship was high. As a theologian he was fully equipped.

While conversant with all leading lines of theological thought, he was always orthodox in his view and teachings. His mind was always open to receive increasing light upon religious subjects, but never at the expense of sound thinking, nor essential Biblical truth. In the truest and best sense of that term he was a defender of the "Faith once for all delivered to the Saints." His work in this behalf was of great value, and he will be missed, as few other men, in the work of the Bible League.

He always lived as "seeing Him who is invisible," and his sense and appreciation of things spiritual was deep. He was always Christly in his spirit, character, and service—"a living epistle" of the Lord Jesus Christ, read and known of all who knew him.

The bond of Christian affection that existed for years between Dr. Townsend and the writer will never be broken—for it was created "in Christ." And while Dr. Townsend has disappeared from our earthly vision, we who loved him are still spiritually one with him in that blessed Lord Jesus Christ who died for us all that He might save us from our sins unto eternal life.

In the name of our Lord Jesus Christ we now solemnly say: Luther Tracy Townsend, "servant of God, well done!"

The death of Dr. Townsend is a severe blow. THE BIBLE CHAMPION loses a staunch defender of the faith and a voluminous and valuable contributor. The Christian world loses a faithful friend. All who knew him are filled with sorrow. Most of us did not know that he went to the hospital for an operation on July 4, and his death took us unawares. For a time he seemed to be doing well; but he had too much against him and he succumbed.

Fortunately, his "Collapse of Evolution" has recently been reprinted, so that he did not leave that bit of work undone. It is a most helpful and suggestive pamphlet, and it has long been my habit to recommend it to young people who have to meet the assertions of evolutionists. Students need such helps in these materialistic days.

Professor Townsend was a most genial and loyal friend, a fearless defender of whatever seemed to him to be right, and a zealous and conscientious Christian. I feel a deep personal loss in his demise. All who knew him must feel the same. His recognition of my own work was most generous. Indeed, he rated it higher than I had ever expected any one to do and fairly took my breath away with some of his expressions concerning it; but that was typical of the man,—modest, thoughtful of others, eager to find points of excellence in what they did, and always ready to recognize any one who or anything which seemed to him to be able, honest, and sincere.

He revered scholarship and gave it a most hearty acceptance wherever he could do so conscientiously; for he loved his Bible and would not accept attacks on that as scholarly. They ignored important facts. I remember

vividly his defense of the divinity of Christ and his excoriation of the Unitarian position. There were people of that denomination in the audience, and any one near by could see them squirm and look helpless. They could not deny his statements.

It was a masterly effort and a timely contribution to the discussion, and many wanted it printed. He hesitated, because it was strongly controversial. That feature of it was a source of delight to many, because it met the Unitarians on their own chosen ground and left them speechless. Some sought to baffle him with questions; but he met them in his next lecture and fairly disarmed his opponents. Through it all his spirit was admirable.

We shall miss his pen and his helpful words; for it is probable that no contribution to the CHAMPION was more generally read or more highly appreciated. It is necessary for me to read everything that is written for the periodical, because the galley proof goes through my hands, and I can testify personally that his articles were especially attractive to me in my proofreading.

He has gone to his reward, and the rest of us must try the harder to do our bit and be as true to our ideals as he was to his.—*Prof. Herbert W. Magoun, Ph.D.*

I am stunned by the news of Dr. Townsend's death. For a moment it was as if my heart stood still; and then the voice that spoke to Job out of the whirlwind reproved me!

It is impossible to think of my friend as dead. He has simply been promoted to a larger sphere of usefulness. His life was an apprenticeship in which he learned to do things further on. Dead? Oh, no! He has attained to "the high calling of God in Christ Jesus." He wears the service chevron now.

But how can he be spared? If ever the "Fundamentalists" (Thanks, Land-builders, for that name!) needed their captains it is apparently just now; but "when the enem cometh in like a flood the spirit of the Lo shall lift up a standard against him." Som where there is a man, perhaps a younger on equally true to truth and righteousness wh shall fill the place that is now silent save fo the lingering echoes of a voice that can nev die. Let us be praying for kingly men lik him, great believers, worthy to command hearing in the Lord's name.

I had almost said the world is poorer fo his taking off; nay rather, the world is riche for his having lived in it.

Farewell, old friend, until we meet in th land when all God's servants "do serve him —*David James Burrell, D.D., LL.D.*

The news of Dr. Townsend's death come with distressing shock. Back in my studen days, more than fifty years ago, there cam out a book, Ecce Homo, that made an almo epochal stir in the religious world. This wa followed by Ecce Deus Homo. Then as a me diator and moderator between them, cam Credo, by Professor Luther T. Townsend and it well performed its office. Ever sinc then all through the years his numerous wri ings have commanded my interest and com pelled my sincere respect. Though it has no been my pleasure to meet him personally, have felt that I knew him well, so genuine, s transparent, so true was he. Such has bee his utter loyalty to the Old Book and the Ol Faith, so safe, so sound has he seemed to me I do not recall a sentiment or a word that think ought to be changed. His championshi of the truth has been knightly and most vali ant. My association with him as an Associ ate-Editor of the BIBLE CHAMPION thes years, I have felt to be an honor and a pecu liar privilege. His loss seems irreparable; ye I know God will carry on His work thoug His workers die.—*William H. Bates, D.D.*

A Clear Case Against the Modern View of Evolution

In a letter addressed to Dr. Townsend, the Rev. Dr. Albert Bell, York, Pa., has this to say: "On the strength of the reading of your pamphlet, "Collapse of Evolution" I feel drawn to you, and confess a like spirit and faith with you in your views of Evolution and creation by the faith of God, our Common Father. I think you have made out a plain and satisfactory case against the godless and blasting view of creation that has wrought more harm than one wishes to admit. In my opinion it has been the chief cause of our chaotic condition.

Introduction of the Sermon

By Professor Luther T. Townsend, D.D., LL.D., Brookline, Massachusetts

OFTENTIMES inexperienced preachers find themselves at a loss just how to begin their sermons. They may feel that the possible ways are many but in a given instance they are quite at sea. This article may be helpful if we enumerate some of the pretty well defined types of introductions and illustrate them by giving examples and quotations.

The first in this class is the expository introduction, one that consists chiefly of an exegesis of the text or context, and often constitutes all the preliminary material needed for an introduction.

This type of introduction, however, should not be employed when the meaning of the text is obvious. To explain that which needs no explanation, betrays either a lack of good taste, or a deliberate purpose to kill time and rob the people of that to which they are entitled. Nor should it be used in such a way as to unsettle the confidence of the hearer in either the genuineness, the credibility, or the inspiration of the Bible. An introduction not in harmony with this rule would tend, of course, to defeat the chief object of an introduction. The so-called higher critic is often a high-handed offender of this rule.

But this type of introduction does excellent service when no other form answers natural and important inquiries respecting the meaning of the text. So-termed doubtful texts, or those respecting which the hearers are likely to ask, What does that passage mean? belong to this class. Hence, one of the leading questions the preacher may well ask himself, after selecting his text is, Does this passage require exposition? If it does then his duty is obvious enough.

If a text is selected concerning which many in the congregation are likely to be in doubt, the introduction may well be such as to show the correct meaning of the text before starting to build the sermon. If, however, the exposition calls for a discussion of considerable length it would better be carried to the body of the sermon and be made one of its early divisions.

The following introduction of this type is by an eminent English divine, on the text, Psalm 73:28: "It is good for me to draw near to God." The sermon begins thus:

"The text is a broad, unqualified assertion, and it remains to be proved by a reference to the experience of the pious whether there be not something in religious services which can with *propriety* be denominated a *drawing near to God,* or whether the idea originates in a too bold intrusion into the divine presence."

Another English divine on the text: John 17:5: "I pray not that thou shouldst take them out of the world." begins thus:

"These words were spoken by our Saviour on a very memorable occasion—an 'hour' unparalleled in the annals of time."

The expository introduction is especially useful in throwing new and needed light upon the text and equally in lifting it from its conventional, into a more vital, meaning, which often can be done greatly to the edification of the hearers.

For instance, an explanation of the language employed by James respecting *works* in his Epistle, chapters 1 and 2, offset what is said about *faith;* also by Paul in Ephesians 2:5-9, may properly furnish the substance of an expository introduction. And such an introduction may relieve not a little perplexity that has troubled not a few Christian people.

This type of introduction is also useful when there is a question whether the text is employed in a literal or a figurative sense. See Gen. 3:1, and Matt. 26:26. Sometimes, too, when there needs to be something added to the literal or ordinary meaning of the text in order rightly to understand it. See Gen. 45:8. Or, when some trenchment is called for, Prov. 8:10; Luke 14:12, 26; Luke 16:15. But this is a good rule, that the literal meaning of a text should be supposed and supported, unless the figurative meaning is manifest.

The expository introduction is also of service when some peculiarity in a Bible writer's diction, idiom, or style obscures or possibly gives a wrong meaning to his thought. Or, when linguistic changes in the use of words affect the meaning. Such an instance is the word "prevent," from *prevenio,* to come before. See Ps. 79:8; 1 Thess. 4:15. Also when modern science has set aside some mistaken exegesis and interpretation. The word meaning "expanse," but translated in Gen. 1:6-8 "firmament," is an example. Expanse is in harmony with science; firmament is not.

A model introduction of this class is the following from one of the most classical of English preachers, on the text, John 17:1. "Jesus lifted up His eyes to heaven, and said, Father, the hour has come." This was the introduction:

These were the words of our blessed Lord on a memorable occasion. The feast of the passover drew nigh, at which he knew that he was to suffer. The night had arrived wherein he was to be delivered into the hands of his enemies. He had spent the evening in conference with his disciples, like a dying father in the midst of his family, mingling consolations with his last instructions. When he had ended his discourse, 'he lifted up his eyes to heaven,' and, with the words which I have now read, began that solemn prayer of intercession for the church which closed his ministry.

Another English preacher on the text, Prov. 11:30, "The fruit of the righteous is a tree of life, and he that winneth souls is wise," began his sermon thus:

The two parts of this text serve to explain each other. The former is general, and denotes that a righteous man is a blessing to those about him. The latter is more particular, teaching us that a good man is in many instances the means of winning souls to God and to the love of true religion, and that where this is the case it is the sign of heavenly wisdom. The imagery of the text is probably taken from the tree of life in paradise, to which Christ himself is compared Rev. ii. 7; and in a subordinate sense his people are represented under the same figure. Two remarks will tend to illustrate and confirm the truth taught us in the text—

I. That good men in general are a blessing to those about them; their fruit is like that of "the tree of life."

II. They are in many cases instrumental in "winning souls" to God, and so prove themselves to be truly "wise."

Rev. Dr. Walker, on the text, 2 Cor. 5:1, "For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens," began his sermon with these words:

"In the former part of this verse the apostle compares the body to an earthly house, yea, to a tabernacle or tent, which is still less durable and more easily taken down, and therefore the dissolution of such a frail thing ought not to be reckoned a very great calamity. In the latter clause he exhibits the glorious object of the Christian hope, which he calls 'a building of God, a house not made with hands, eternal in the heavens.' At the same time he expresses the firm persuasion which he had, in common with all true Christians, of being admitted into that glorious and permanent habitation as soon as the earthly tabernacle shall be dissolved: 'We know.' He does not say, We think, or, We hope so, but We are assured of it; we are as firmly persuaded that this shall be our lot as if we had already entered upon the possession of it. In handling this important branch of the subject I propose, through divine aid—

I. To describe the persons for whom this blessing of God is prepared.

II. To inquire how, or by what means, they come to know that they shall certainly possess it."

See also Robertson's sermons, Deut. 6:4, 5 Luke 16:8, 9; and John 10:14, 15.

It is obvious that the preacher should know his text and have a thorough understanding of what he attempts to explain when using this form of introduction. Blunders are sometimes made.

A member of a Methodist Conference and quite a noted preacher who prided himself on his readiness to preach on any subject or text, being suddenly called on to preach, opened his Bible at random, and selected for his text Ps. 111:7, which he read, "The works of his hands are *variety* and judgment." He commenced by showing what remarkable varieties are found in Nature and Providence. The sermon had two main divisions: first, variety in nature; second, variety in grace.

When his attention was called to the blunder he assured the conference that his sermon was all right any way.

An illiterate preacher in Illinois announced for his text, "First cast out the bean that is in yer own eye, and then you'll know how to cast out the oats that is in his'n." We presume the preacher was pardoned as those who made up the congregation were more familiar with beans and oats than with motes.

It may have been the same when in a fishing community the preacher had for his text, Luke 19:21, "I knew thee because thou art an oyster man." They knew oysters better than austere men.

A well-known New England revivalist took for his text, Heb. 11:18, announcing it thus: "Of whom it was said, That in Isaac shall they *seem* to be called." The introduction went on to show the difference between being really called, and seeming to be called.

An intelligent congregation, familiar with the Bible, could hardly fail of losing all respect for a preacher capable of making blunders like the foregoing.

Not far removed from the expository introduction is another termed the definitive. It is used when there is need of determining with precision the meaning of words in the text or in the subject, and also when one wishes to make clear the terms that may be employed especially in doctrinal sermons.

An English preacher whose sermons are often quoted as models, furnishes the following example of definitive introduction on the text, Col. 1:27, "Christ in you the hope of Glory."

Glory is the greatest word in our language; and 'the God of glory' is one of the most magnificent titles given to the Supreme Being in the Sacred Scriptures. No word is so sweet, so full and comprehensive. Glory is the object of all true believers. The hope of it is wrought in them by the the Holy Spirit, and they are begotten to it by the resurrection of Christ from the dead. Whatever else they relinquish, they will not part with it: they live in hope, and die in the hope of glory.

Another sermon on the text, Acts 11:23, "Who when he had come, and had seen the grace of God was glad," begins thus:

By "the grace of God" in scripture is generally meant his favor to the unworthy, in opposition to merit and desert. It supposes that God is under no constraint in exercising mercy, and that man has no claims upon him. It is the only source of all the great blessings we enjoy in this world and of all the blessings we shall enjoy in the next. This grace is displayed in our regeneration, sanctification, and preservation; and, when its subjects are completely glorified, grace will be fully satisfied. Faith is necessary to salvation, but does not lessen its freeness; for that also is matter of free favor, Eph. 2:8, 9.

The term grace is, however, sometimes put for the *effect* of God's free favor toward us, and is so to be understood in our text.

For other examples of definitive introduction see Robertson's sermons on 1 John 5:4, 5, and on 2 Cor. 5:14, 15.

Another form of introduction that for the want of a better term is called the observational, is sometimes very effective. There enter into it such factors as observations growing out of the personal thoughts or experiences of the preacher and observations and reflections that have a bearing upon the subject of the sermon.

Joseph Cook begins one of his addresses on the subject, "Does death end all?" with these words:

A little while ago we were not in the world, and a little while hence we shall be here no longer. This is arithmetic. This is the clock. Demosthenes advises that every public speech should begin by an incontrovertible proposition, and surely it is scientifically incontrovertible that we are to go hence soon.

The following introduction by an eminent divine, who excels in this species of introduction, illustrates this type of introduction. The sermon is on the text Acts 13:25, "As John fulfilled his course." The following is the introduction:

The life of every individual may be compared to a river; rising in obscurity, increasing by the accession of tributary streams, and, after flowing through a longer or shorter distance, losing itself in some common receptacle. The lives of individuals also, like the course of rivers, may be more or less extensive, but will all vanish and disappear in the gulf of eternity. While a stream is confined within its banks, it fertilizes, enriches and improves the country through which it passes but if it deserts its channels it becomes injurious and destructive, a sort of public nuisance, and, by stagnating in lakes and marshes, its exhalations diffuse pestilence and disease around. Some glide away in obscurity and insignificance; while others become celebrated, traverse continents, give names to countries, and assign the boundaries of empires. Some are tranquil and gentle in their course; while others, rushing in torrents, dashing over precipices, and tumbling in waterfalls, become objects of terror and dismay. But, however diversified their character or their direction, all agree in having their course short, limited, and determined; soon they fall into one capacious receptacle; their waters eventually mix in the waves of the ocean. Thus human characters, however various, have one common destiny, their course of action may be greatly diversified, but they all lose themselves, sooner or later, in the ocean of eternity.

Perhaps the beauty of that introduction and its aptness will relieve it from the criticism that it is too long.

A sermon on Eccle. 7:2: "It is better to go to the house of mourning," began thus:

The first step toward happiness is to correct our false opinions concerning it.

We shall thus learn to esteem everything properly, that is, not according to that rate and value which the world, or our mistaken imaginations, may have placed upon it, but according to that which in itself and in the account of right, reason and Scripture it really bears. In this chapter Solomon has, therefore, laid together a set of religious paradoxes, which, however, they may startle us or shock us upon the first hearing, yet, when closely examined, will appear to be clear and unquestioned truths, by which the whole of our lives ought to be regarded.

A sermon on the text Isa. 55:1-3: "Ho, every one that thirsteth," has this introduction:

We can not sufficiently admire the condescension and grace of God in noticing such insignificant and worthless creatures as we are. That he should provide for our returning wants, and permit us to ask of him the things we stand in need of may well excite our deepest astonishment. But that he should be as much interested in our welfare as if his own happiness and glory depended on it, seems

utterly incredible; yet that this is really the case is manifest from the earnest invitations and entreaties which he uses to prevail upon us to accept of mercy.

A sermon founded on 1 Cor. 15:31. "I die daily," is introduced with these words:

Nothing is more evident than that the generality of mortals care not how they live, which is an awful proof that they can not bear to think that they shall die. Nay, to suggest an idea of death is sufficient to incur the name of saint in derision, or of a melancholy fool. Notwithstanding this, there is a time to be born, and a time to die and a single moment beyond this fixed time we can not pass.

Another sermon on the text Gal. 6:9, "Let us not be weary in well-doing," is attended by this introduction:

Discontent is the most general of all the evils which trouble the life of man. It is a disease which everywhere finds materials to feed itself; if real distresses be wanting, it substitutes such as are imaginary in their place. It converts even the good things of the world, when they have been long enjoyed, into occasions of disgust. In the midst of prosperity it disposes us to complain, and renders tranquility tiresome only because it is uniform. There is no wonder that this spirit of restlessness and dissatisfaction which corrupts every terrestial enjoyment, should have sometimes penetrated into the region of virtue. Good men are not without their frailties, and the perverseness incident to human nature too readily leads those who become weary of all other things to be weary also in well doing.

For other examples of this variety of introduction see Bushnell's sermons on John 8:9, and Robertson's sermon on 1 Thess. 5:23 and Luke 15:31, 32.

The homiletical peril in this kind of introduction is that the observation, for one reason or another, may be of much interest to the preacher but not to the hearer, and also may be such as not to make for the sermon. In either case the real object of an introduction is defeated.

It will be noticed that in these articles we frequently have referred to the sermons of Robertson without giving full quotations. This is one way of printing the high estimate in which Robertson is held by the writer and also a hint that the reader may well become familiar with the sermons of this remarkable preacher.

NOTE—This is the fourth of a series of articles on "The Preacher's Introduction of the sermon," by Dr. Townsend. The first appeared in the April issue.

The God of the Radical Criticism

By the Rev. G. L. Young, Newburyport, Massachusetts

REMEMBER that our subject is not The God of Criticism but The God of the *Radical* Criticism.

Modern naturalistic criticism of the Bible has many ramifications. It is by no means a simple thing whose results are bound in by narrow limits. Rather it reaches out far and wide. It touches many things—lightly or heavily, as the case may be. Though such criticism is largely a literary process, yet it enters the fields of Biblical literature, introduction, interpretation, history and theology. It relates itself as closely with the character of Biblical religion as it does with the date and authorship of Biblical books. It brings up for ever fresh consideration the old and vexed questions of inspiration and revelation. From Bible prophecy it dismisses the predictive element, while from the deeds of the Bible it eliminates all that is miraculous. When it comes to the person of the great Nazarene, the ultra criticism would do away with the preexistent Word, incarnate in the womb of the virgin, vicariously dying for the sins of men, miraculously raised from the dead by the Father's power, and in his place it would substitute the so-called "historical Christ," illegitimate, undivine, non-atoning and grave-held. In fact, it would turn topsy-turvy many things upon which both the piety and the scholarship of the Christian centuries had placed the sure mark of long-tested approval.

Among other things, the radical criticism, in its doctrine of the natural development of the Old Testament religion, comes in contact and conflict with the Biblical teaching of God and reveals startling things as regards the evolution of the Divine Being. It shows us the God of the Bible as he advances by gradational steps from a local deity into a national god, and from that progressively onward until he stands before us in all his majesty as the Creator of the world and the only true God.

Now, to be sure, the Bible itself, as it has come down to us, does not teach us anything at all like this. That wonderful Book begins with one God, prior to all things, surpassing all things and creating all things. Being thus the Maker of all, he naturally, easily and log-

cally falls into his true place as the only God and as the Sustainer and Sovereign of all. All other gods are but vanities, the deceptive nothings of darkened and deluded minds. Not so, however, with modern rationalizing criticism. Setting out to explain everything on naturalistic lines, and especially on the line of natural evolution, it traces for us the steps of the Divine Development until the finally finished effect is installed before us and above us as superior to all.

In the *American Journal of Theology* for April, 1904, C. S. Patton has presented to us in brief and clear outline the evolutionary aspect of modern theism. He says: "Present-day theistic thought starts with the evolutionary order of the world. The theistic problem is to show the necessity for God, and the place of God, in the evolutionary order and process. The world has developed; matter from star dust, man from the animals, society out of social chaos, industry out of universal war, religion from the rudest superstitions. The men who first gathered about the grave of a departed ancestor to pay homage to his lingering spirit were forerunners of all modern worshippers. If they, or someone else, had not taken that first step, modern religion would have been impossible" (p. 302).

Modern critical thought follows along these evolutionary lines. So we proceed to show the steps whereby a god is fabricated in accordance with the scientific processes of advanced and scholarly criticism. In order to state the position, I shall first cite a few scholars of international reputation. Then, for the sake of convenience, I shall follow the critical process as it is succinctly set forth in the pages of Professor Allan Menzies' "History of Religion," revised edition, 1917.

We first cite Sabatier. In his "Outlines of a Philosophy of Religion" he speaks of religion as necessarily polytheistic in origin, but as tending toward monotheism. By means of force, one of the hierarchy of gods became supreme over all the rest. "Then intelligence conquered force; lastly justice and love obtained supremacy over intelligence itself. The highest and the chiefest is no longer the strongest, or the wisest, but the best. . . This evolution in the direction of moral monotheism did not complete itself in the Indo-European family. . . The transition from polytheism to monotheism was only made in Palestine and in the tradition of the Hebrews" (p. 104f.)

We will next cite Wellhausen. He was for long the great luminary of this school of criticism, and from him it is sometimes called Wellhausenism. According to him, Jehovah, the God of the Israelites, was originally "a family or tribal god." He was "the warrior El, after whom the nation [Isra-el] styled itself." His original abode was in the wilderness, on Sinai, and it was only on occasions of necessity that he quit his abode to come to Palestine. He had not "originally been regarded as the God of the universe who subsequently became the God of Israel; on the contrary, he was primarily Israel's God, and only afterwards (very long afterwards) did he come to be regarded as the God of the universe. . . As God of the nation, Jehovah *became* the God of justice and of right; as God of justice and right, he *came to be thought of* as the highest, and at last as the only, power in heaven and earth."*

To this agrees Professor W. R. Smith, according to whom the early Israelitish conception of God was that of a local deity, resident on Mount Sinai, who came down to Canaan in the day of battle.[1]

Next, from Professor Kautzseh. He concedes that all the Pentateuchal sources agree that the fundamental act of Moses was to proclaim Jehovah as the God of Israel. But such proclamation did not imply that Jehovah was to be regarded as the only God who had real existence. He was, in fact, but "one God among many, altho mightier and more terrible than the rest."[2]

And next we refer to Budde. This celebrated scholar conceives of Jehovah as originally a storm or nature deity of the Kenites. This deity was introduced to the Israelites by Moses. With him they entered into covenant relations at Sinai. He was not primarily a god who demanded morality, but rather a mighty warrior-deity to be worshipped with fear and dread. After entering Canaan, the desert deity supplanted the Canaanite gods and became the god of agriculture. Delivering the people from their foes, Jehovah finally became the sole lord of the land with a worship purified from evil elements.[3]

In 1915 Professor Bade set forth Jahveh as a limited and national deity, a "clan God," "a petty and partisan tribal god." He was a most irascible divinity, liable to "sudden fits of anger," "distrustful of his own angry

* See *Ency. Brit.* 9, xiii. 397n., 402n., 400, 401. Italics mine.

[1] Smith, *Prophets of Israel,* pp. 32-34, 39, 54.

[2] Hastings' *Dict. of Bible,* v. 625, pp.

[3] See *Biblical World,* Aug., 1900 p. 143f.

moods." And it was from such a god as this that "he was universalized by the prophets.[4]

Even Principal Galloway in 1919 used these words: "In early Hebrew religion Jahveh, the covenant God, had his abode on Sinai and was the god of the land where his people dwelt. But in the monotheistic faith of the Hebrew prophets, Jahveh was no longer a local Deity; He was exalted above the world and was the God of all nations."[5]

The critical disease became so contagious that often those who are not Bible students have accepted without question the most unfounded critical ideas. That may be why such a writer as A. E. Crawley is guilty of the following monstrosity: "Such a tribal god may develop Yahweh of the Hebrews, into a monotheistic unity."[6]

Thus far there are at least three main points that we wish you to observe. These are:

(1) Jehovah was but one of many gods, the others having as real an existence as did he.

(2) Jehovah was a local and limited deity.

(3) This local deity, this one god among many, this special one whom the Israelites had agreed to take as their god, has been considered by many as being a Kenite storm deity. This Kenite hypothesis (which, I believe, originated with one Ghillany) has been advocated by Stade, Tiele, Budde and others. Ghillany deemed this Kenite god to be the sun, worshipped in the form of a metallic image. Kuenen, who seems not to have accepted the Kenite theory, yet considered that Jehovah was originally a sun or fire god, worshipped under the form of a bull and having a close and original relationship with Moloch. Before Kuenen's time, Daumer had maintained that "fire and Moloch worship was the ancestral, legal and orthodox worship" of Israel.[7]

It may be of interest to note in passing that Dr. G. A. Barton carries the Kenite idea yet farther backward. He argues that not only is Budde correct in supposing Jehovah to have been a Kenite deity, but that this Kenite deity had, in turn, "developed out of the primeval all-mother goddess of Arabia."[8] Thus Jehovah was originally not a god, but a goddess. This phase of the question, however, we shall pass by with this brief notice.

What we have thus far presented gives, o course, but a very general idea of the positio held. So we purpose to follow it out a littl more in detail as developed by Menzies in th book already mentioned. This latter is a gen eral work, and written confessedly from th advanced evolutionary and critical stand point.[9]

According, then, to this view of the religio of Israel, that nation began with a tribal god one Jehovah. This Jehovah "was probably nature-god, and connected with storms an thunder, and he had his seat at Mt. Sinai" (p 182). As to his worship,

Its leading characteristic was a commo meal, at which the god was present along wit his worshippers, where assurances were give that the good understanding still continue which bound the tribesmen to their god and t each other (p. 183.)

When the monarchy was constituted, ther was a great advance in Israel's religion. I seems that all along the people had been some what barbarous. But as they made cultural ad vances, their god advanced with them. "A they passed rapidly from barbarism to civiliza tion, Jehovah shared their rise. His *energ* had always been undoubted, but he now pu on in addition all the settled attributes o kingly power—he was a great God, and great king, a just judge, a liberal friend" (p 187).

But at last the prophets arise and a chang comes, (and notice that it is a change inau gurated by the thinking of man and not b the revelations of God). Prophecy at firs was rather a crude thing, much like that foun among the neighboring nations. "Bands of fer vid devotees were seen, who produced in them selves by dance and song an ecstatic enthu siasm, in which they were thought to becom the organs of the deity." Nevertheless fro such beginnings the greater prophecy of Isra arose. Among those who stood forth as proph ets, "there appeared from time to time men o commanding insight and of great intensity o character" (p. 189.) Among these is *Elijah* who "claims that everything should be deter

[4] *The O. T. in the Light of Today*, pp. xi., 56, 63, 69, 70, 72, 73, 76.

[5] *The Idea of Immortality*, pp. 200.

[6] *The Idea of the Soul*, pp. 272.

[7] See J. Robertson, *Early Religion of Israel*, i 269-274.

[8] See *Independent*, Jan. 30, 1902, p. 283.

[9] For a concise and comprehensive statement o the critical view see *Robertson, l. c.*, i. 35ff.; als 187ff., 214f., Fiske *The Idea of God*, pp. 75ff.; Or *Problem of the O. T.*, pp. 126ff.; McFayden, i *Homiletic Review*, Aug., 1907, pp. 127-130; L. B Paton's articles on "The Origin of Yahweh-Wor ship in Israel," in *Biblical World* for July an August, 1906. Budde's *Religion of Israel to th Exile* presents the argument at length; but I hav thought best to allow the more concise presenta tion as given in Menzies' book.

mined by religion." But in the teaching of the *canonical* prophets there would seem to be more than this. So great a change has come in their world of thought that nothing less than "a new god and a new religion have announced themselves" (p. 191), this new god, of course, growing by natural processes of thought out of the earlier one (192).

Israel has now become a nation, with a national history, national rulers and a national religion. They have their own king and their own god, *viz.*, Jehovah. But because they have their own god, this does not as yet "prevent them from believing in the existence of other gods: Chemosh was the god of Moab, a being not very unlike Jehovah; the Baals were the old gods of Canaan. Jehovah, of course, was the greatest and strongest, and an Israelite should worship him, in Canaan at least; but there was no great harm if he worshipped other gods too, when it came in his way to do so. . . . Jehovah, however, was the special god of Israel; there could be no doubt of that" (191f).

The prophets, however, (somehow) became deeply impressed with the moral character of Jehovah. Under the pressure of great national dangers and calamities, they (somehow) "attained" to radical and revolutionary views of him. Plainly foreseeing (somehow) that national disaster impended, "they set themselves to find some reason for" it. This coming disaster they account for by an exalted view of the nature of Jehovah. "He is punishing them for their iniquities, they say; he is so righteous that he must punish sin" (192f). The people have not been worshipping him properly. They have been seeking other gods, keeping heathenish festivals, and have even introduced into his worship the indecent practices of the heathen. But "even more than by the irregularities of worship, the prophets are shocked by the more directly moral shortcomings of their people." They are especially indignant at the oppression of the poor by the rich and at the frequent disregard of faith and truth. It is such sins as these that have called down the divine judgments (193f). Jehovah loves Israel, it is true; yet for their moral delinquincies he must punish them. He "can be no partisan of a people that does not walk according to his laws. Thus the prophets have arrived at a new conception of Jehovah's character, which necessarily unfits him, though they do not yet see this, for the *role* of a [merely] national god. They have identified him with the ideal of righteousness and mercy, and in so doing they have made the great step, at least in principle, from national to universal religion" (195) and so from a national to a universal god. Not only is he the lord of Israel, but of the world—and that world he is governing in the interests of righteousness. He is guiding the nations on to a predestined end, to a final judgment of the world, the punishment of sinners regardless of race and the establishment of a world-wide kingdom of truth (195f).

The prophets (somehow) "understand with growing clearness that Jehovah is the creator of the world and the author of all the glories, both of the celestial and of the terrestrial frame." Such a god cannot be limited to Israel. The earlier prophets spoke of the ethnic gods as though they really existed, but by degrees the advance has been made that those beings are simply "nothings," having no actual existence. So, "instead of saying that Jehovah is the greatest among the gods, and that there is none like him, these preachers [the canonical prophets] say that Jehovah alone is god, and that he is the author of all that exists and of all that takes place in the universe" (196).

Such results were reached gradually. And they were reached, not "by philosophical speculation, but by purely moral ways. It is because Jehovah is supremely just and holy that he *grows* so great. . . . It is in this way that *the conclusion is reached* that Jehovah is the only God" (197; italics mine).

Theoretically, it is mostly in post-exilic times that we come to the composition of the Psalms. In these poems "we hear the thrill of joy and triumph as the great truths of theism come to be grasped as certainties. The congregation now utters in song what, when the prophet first announced it, so few had courage to believe, that Jehovah . . . is far above all the gods, nay, that there is no other God than he. The joy of having embraced this thought . . . finds manifold expression . . . And it will always be a wonderful feature in the religion of Israel that, so soon after the truth of the one God was discovered by the prophets, it received a form of expression which has proved fitted for the use of every nation in the world" (210ff).

Now, while we have after this fashion set forth the ultra critical view, we do not mean to convey the idea that all advanced critics have been agreed as to the details of their system. Indeed, we have already seen that, regarding the earlier phases of Israel's religion, there has existed considerable disagreement.

Some, *e. g.,* would find its very first beginnings in animism, some in fetishism and some in ancestor worship.[10] And even as to the name and origin of their special god, Jehovah, there has been much diversity of opinion. For Jehovah has been confidently sought after among the Indo-Germans, the Babylonians, the Phenicians, the Egyptians, the Kenites, the Arabians and the Israelites.[11] Nevertheless concerning the general characteristics of the system (and this is what we now are after), there seems to have been a commendable uniformity of opinion. It is universally agreed that the Bible account is incorrect and that Israel's idea of God is one that gradually developed from low and crude beginnings. This it did by a natural evolutionary process that extended thru a series of centuries until, in the time of the literary prophets and through their influence, it became rounded off into the superior view of an advanced and ethic monotheism.

This, then, is the teaching of the radical criticism relative to the monotheistic faith of the Hebrews. But it is an understood thing that Christian people throughout the world are believers in the same God as the one in whom the Hebrews believed. This, then, is virtually the teaching of criticism as to the God of Christianity, whom so many good people suppose to be the only true God. But let it be remembered that, though this is the teaching of criticism concerning God, it is in no sense the teaching of the Bible concerning God. *That* is quite another thing.

Now, of this critical position we may say this. It is wholly and always the development of an *idea.* It has nothing at all to do with a personal God. To be sure it has to do with a god whom the Hebrews conceived of as personal, but who in reality was no more so than Chemosh, Nergal or Horus. All these gods seemed personal to their devout devotees, though in fact they were but vain conceptions of an illusioned mind. They were, in truth, "vanities" and "no gods."[12] And Jehovah, as he is conceived by the critics, *i. e.,* as a local god and a borrowed one at that, was no more a real being than were the other false gods of those early times. According to this view, had the Hebrews seen fit to choose any other god as their national deity, had they chosen a Baal an Ea or a Dagon, the result would have been the same. For the result attained did not depend on the god, but on the people. It was the people, or certain among them, who finally made the fancied god what he later became in their eyes. In other words, the whole thing moves alone in the realm of idea and not in the region of reality. The idea that they had of a local deity (one of many such) finally developed, *as an idea,* into their later and fully matured conception of Jehovah. The finished product, of course, could possess no more reality than did the original raw material. Jehovah is, in fact on that basis, composed of such stuff as dreams are made of. He is naught but a mental concept. He has no actual and objective existence. He is wholly a subjective thing, existing in the mind only. He is no more an entity, no more a personal being, than was the Kenite storm-god from which he originally sprung and who (supposedly) had on Sinai his local seat.

But if the Hebrews grew into the belief that this old warrior-deity was the true and only God, that bare fact would by no means make him such. The gradual growth of their belief in the strength, goodness and general superiority of this imaginary divinity would not give a particle of superiority, nor even of reality, to him. He was still simply an idea, and a false one at that. Their getting at last where they looked upon him as the only God is on a par with all the rest of the process. It is all something that took place in the province of thought. Their god in the beginning when they adopted him from the Kenites, had no actuality, no true being. He was no more than the mistaken notion of deluded minds. And all that they could by any possibility add to him would be more mistakes and larger delusion. It was all a growth; but it was a growth altogether in the region of mistaken thought and deluded fancy. For an Egyptian to clothe a sacred bull or goat with the attributes of deity does not really add such attributes to those animals. For a Babylonian to surround Merodach and Nebo with the trap

[10] See Hastings' *Dict. of Bible,* ii. 200f.; v. 613ff.

[11] See Robertson, *l. c.,* ii. 3-16; Cornill, *Prophets of Israel,* pp. 17-24; Smith's *Dict. of Bible,* ii. 1239f.; Oehler's *Old Testament Theology,* pp. 96ff.; W. F. Cobb, *Origines Judaicae,* pp. 135f.; Paton, *Bib. World,* August, 1906, pp. 115ff.—Dr. W. H. Ward would find that Israel's worship of Jehovah originated in the worship of Adad, a god whose habitat was Syria-Palestine and whose worship went back to very ancient times (see *Records of The Past,* 1909, pp. 256; Clay, *Amurru,* pp. 87f).

[12] See Deut. xxxii. 21; 1 Ki. xvi. 13, 26; 2 Ch xiii. 9; Is xxxvii. 19; Jer. ii. 11; v. 7; viii. 19 1 Cor. viii. 4; Gal. iv. 8.

pings and paraphernalia of worshipful beings did not make those lifeless non-entities any more divine. For an African or a South Sea Islander to bow before his hideous idol and think of it as somehow a superior being and one able to aid or to injure—all this did not give to his grotesque and ugly carving a particle more power than it possessed as so much inert matter. And the same is true of the Hebrew. For him to take a false deity and gradually clothe it with larger and fuller ideals, until he considered it as almighty and as the only God, the God of creation and providence and redemption,—all this adds not one iota of potency or genuineness to the original vanity. The whole thing still remains a notion, and a mightily misguided one at that. And if there does exist in reality a Divine Being, a true and only God, then this manufactured article of the ultra critical process is but a false deity installed in the place of the true, with certain of the attributes of the true appropriated to the decking out of the hollow mockery of the false. And the man who worships this false deity thus tricked out is *a heathen pure and simple*. There is almost a sense in which he is still worshipping the old Kenite deity, the god of storms and of the desert. The Memphite Ptah, the Ninevite Ashur, the Tyrian Melkarth, the Grecian Zeus, the Roman Jupiter, the Teutonic Odin, the Hindu Siva, the Aztec Huitzilopochtli,—any one of these is just as real a deity as is the Kenite deity of old.[12]

So, where, we ask, does this critical process land us? If we will but be candid and logical, we shall see that it lands us high and dry where we have no God—just there and nowhere else. It reduces us to the level of the fool who says in his heart, There is no God (Ps. xiv. 1). For I naturally assume that, in these days of enlightenment, no one will be quite simple enough to accept as a real god that which is in reality no more than long-drawn-out process of tribal and national thought; to accept as a real god something that has grown by gradational degrees and by natural psychic process out of a god who was a false god to begin with; to accept as a real god that which was so tediously and painfully evolved by an ancient people as they struggled onward into the larger light of a better civilization; to acknowledge as an actually existent Divine Being a mere mental concept manufactured out of the raw material of a certain false deity, when it is readily seen that a quite similar result might by the same people have been obtained out of any of the plenteous raw material of a like sort that in those centuries of the distant past was lying about in such abounding profusion. And I repeat that the man today who would do homage to the perfected article as presented to us by the critical school is in a virtual manner paying court to the crude Kenite deity (or other tribal god) to whom by gradual accretion these later things were superadded.

Now some of us do not believe in gods that are made to order. We have read of an enterprising firm in America whose business it was to manufacture idols as a matter of commerce and send them to foreign lands where the people liked them better than the home-made product. And we may be well assured that a god of American manufacture, though turned out in company with thousands of his fellows, is just as truly a god as is that one lone divinity that has been so laboriously produced by the combined wisdom of the critical sages of Germany. And there doubtless are those who would as soon bow in adoration before an American-made idol as before a god produced by such a long-drawn-out critical procedure. Either one would require about as much gullibility and superstition as the other.

But there is another thing to be mentioned in this connection. We have all heard such expressions as "wolf eat wolf." But we have been treated to the sublime spectacle of critic devouring critic. That is, there later arose a new school of critics who made sad work of some of the "assured results" of Wellhausenism. I refer to that school of German critics known as Pan-Orientalists; or better, Pan-Babylonians. Of their scholarship and ability there can be no doubt. But such was their Oriental ardor that with them things very easily took on an Oriental tinge. And especially have they viewed things through Babylonian lenses. For the beginning of things they look to an-

[12]It was Wellhausen himself who propounded the query, "Why did not Chemosh of Moab, for example, become the God of righteousness and the Creator of the heavens and earth?" This question would in itself seem sufficient to exhibit the utter ridiculousness of the whole theory. But Wellhausen's reply to his own query but increases this absurdity. His reply is, "A satisfactory answer cannot be given" (see *Hom. Rev.*, June, 1908, pp. 427). Of course not. Chemosh, or any other false god, *might* have become the Creator-God by this process. The remark of Schultz is here very apposite, that "in the oldest sources of the Semitic religion, the god who became Jehovah for the Israelites may not have been different from the one who became Moloch for the Canaanites" (*O. T. Theol.*, i. 233n.; see *Hast. D. B.*, iii. 416).

cient Babylonia. Not only are the early stories of the Bible of Babylonian origin, but Israel must look that way for her religion as well. Thus by their very contention they utterly repudiated the whole "Kenite hypothesis" of deity making, and they have looked back to Babylon for the beginnings of Hebrew Yahwism. According to them, monotheism "existed in many circles of the Orient centuries before Wellhausen credits it to Israel." As a consequence, the religion of Israel was no new thing, but its roots sink deeply into Chaldean soil.[14]

The tremendous stir caused some years ago by Delitzsch in his "Babel and Bible" lectures is well known. In those lectures, indeed, he did not come out boldly and squarely in a distinct and clear-cut statement of his position on this special phase of the subject, and this is doubtless the reason why he had grounds to complain that he was misunderstood and misrepresented. He plainly contends, however, that some two and a half millenniums before our era, there were certain Semite tribes who "thought of and worshipped God as a *single* spiritual Being" and that this God was called by them Yahwe. He contends, moreover, that the general name for God coined by these early Semites (*viz.*, El) is a word that "comprehends the idea of the deity in so full an extent, that by this one word alone is shattered . . . the popular modern view which would see, both in the Yahwe religion and in our Christian belief in God, something evolved out of such fetishism and animism as is characteristic of the South Sea cannibals or the Patagonians."[15]

We may here state that there are other scholars who have scouted this idea that a belief in monotheism existed in Babylonia at the time stated. Professor F. C. Eisenlen has said that "facts do not warrant the claim that . . . monotheism was taken over by the Hebrews from the Babylonians. Joshua xxiv. 2 is still uncontradicted: 'Your fathers dwelt of old time beyond the river, even Terah, the father of Abraham and the father of Nahor; *and they served other gods.*' It is only in Israel that we find a clearly developed monotheism. Assumption and fact are not quite the same."[16]

Pinches rather strangely says that "the Babylonians were monotheists, and yet they were not. They believed in all their various gods, and at the same time identified those gods with Merodach." He agrees with Delitzsch in his reading of Yahweh on the tablets, but says that "we require more information from the records of ancient Babylonia before we can say, with certainty, that the first component of the name Ya'wa-ilu is the Yahweh of the Hebrews." Indeed, he admits that "what the real opinions of the more thoughtful (Babylonians) upon the subject of the unity or the plurality of the deity may have been, we have at present no means of finding out."[17] All of which showed the utter uncertainty of the whole question from a Babylonian standpoint.

But a few words directly as to the Pan-Oriental school. Adapting from an editorial in the New York *Independent* (July 18, 1907, pp. 172f.), we note that it was this opposition to Wellhausenism in its reconstruction scheme of the development of Hebrew religion that then constituted a leading factor in Biblical debate in Germany; and in this opposition the noteworthy fact was that Daiches, after "a detailed examination of all the passages thus far cited as those demonstrating the occurrence of the name Yahweh in Assyro-Babylonian literature . . . is strongly convinced that no such claim is correct" (*Bib. World,* Jan., 1909, p. 71.) But see Clay, *Amurru,* pp, 89f., 202ff.; *Light on The O. T.,* chap. x. Clay thinks that, in considering certain "facts in connection with the name and worship of Yahweh, it seems that the Kenite, the Babylonian, the Canaanite and all other theories must give way to that which is gathered from the Old Testament, namely, that the worship of Yahweh came from the country of the ancestors of Abram, the Aramean" (*Amurru,* p. 90.) it came from critical rather than from conservative circles. Among the assailants who came from the Assyriological school may be named Winckler, Zimmern, Jenson and Baentsch. The Wellhausen scheme was declared to be at variance with "the historical facts as exhibited by the archeology and the literature of the cuneiform tablets."

Writing in 1907, Professor G. H. Schedde declared the new school of Old Testament savants to be "pushing a claim for an altogether different explanation of the Old Testament religious development (than that of the older Wellhausen school, and to be doing it) with a determination that even the most per-

[14] *Independent,* July 18, 1907, p. 173; see Nuelsen, *Some Recent Phases of German Theology,* pp. 33ff.

[15] *Babel and Bible* (John's edition), pp. 129, 68, 71f.; see pp. 68-76, 125-133.

[16] *S. S. Journal,* April, 1904, p. 244; see March, 1904, p. 177; *Bible Student and Teacher,* May 1905, pp. 338f.

[17] Pinches, *O. T. in the Light of the Historical Records, etc.,* pp. 533, 535f., 60; *Biblical World,* Aug., 1906, pp. 115f.—S.

istent protagonist of the old school must re-ognize as entitled to a hearing."[18]

Since Schodde wrote the above the work of ritical propaganda has gone busily forward. And the critical god still remains a manufac-ured article. It is clearly seen, moreover, that ven among these who handle the Bible from he ultra critical standpoint, there has been no cal agreement as to the God of the Bible. Various sources have been invented from hich he is supposed to have sprung. And each f these fictions is destructive of each of the thers. So we have a state of critical chaos, uch a chaos as that from which some of the ld primeval gods were mythically said to have rung. Leaving, therefore, the critics engaged n the merry task of cutting the ground from nder each other's feet, we turn to the true od and to his revelation. For we still have o go back to the Bible for our highest and ruest conception of God. And when we thus o to the Bible, if from that Book we are to et worthy ideas of the Supreme Being, we hall find ourselves obliged to do the consist-nt thing, *viz.,* take the Scriptures at their face alue.

Leaving, therefore, the god (or gods) of the ritics, we come once more to the real God of he Bible, *i. e.,* of our real Bible. And here we nter at once a new realm. Here we take our tand upon higher ground, where we breathe a urer atmosphere and get a larger outlook on xistence. Here we begin, not, as does Well-ausenism, with one poor little god out of any, but we are introduced to one God alone, he true and living God, the Sovereign of the niverse. Here we begin not some twelve or ourteen centuries B. C. with a local deity sta-ioned on Sinai, but with Him who was before ll time and places. This God does not grow, ut is the cause of all growth. He is not man-ufactured, but he himself made all things. He s not a resultant of thinking, but in himself is he Author of all that thinks. He is no pro-uct of human ingenuity, but in and of himself s the Producer of all that is. This is the true od, and faith in him results in eternal life.

How true it is that man by searching can ot find out God (Job ii: 7), that the world hrough its wisdom knows not God (1 Cor. 1: 1). God is so great that the human mind by ts own unaided efforts cannot discover him. ow this is borne in upon us as we contem-late the inadequate, conflicting and often mon-trous ideas concerning Deity that we meet with in all ages and among practically all peoples. No! if God is to be at all properly understood, it is because in his infinite mercy he sees fit to reveal himself. And this, indeed, he has done in his Holy Word. But oft the depraved heart of man will not receive his revelation. So history repeats itself in this that, as men "refuse to have God in their knowledge," he gives them up unto a reprobate mind (Rom. 1:28). Many, even though they have the privilege of knowing God, yet glorify him not as God, neither are thankful. As a result, they become vain in their reasonings and their senseless heart is darkened. Professing themselves to be wise, they become fools, and change the glory of the incorruptible God for the likeness of a Kenite or Babylonian deity or of some other monstrosity. Thus they abide in heathen darkness; and (perhaps on the theory that misery loves company) they do their best to spread this darkness all over the world under the specious name of criticism or advanced scholarship!

As to the Kenite theorists, let it be remembered that their fundamental postulate is only so much unreality. It is pure fiction. So far as is known, the Kenites knew nothing of Jehovah before their contact with Israel. The resorting of men of learning to such shifts is a sad commentary on poor fallen human nature. The reason why in this matter they turn the Bible data topsy-turvy, why they persist in turning the true, the living, the revealing God into a false deity, may perhaps be correctly assigned to that unholy determination that seems to have characterized so much of the so-called critical study of the Bible, *viz.,* the settled purpose to disprove as much of the Bible as possible (no matter how sensible it is), and to substitute for it something anti-biblical (no matter how absurd.) In other words, some of the chief and necessary characteristics of an advanced critical scholar seem to have been skepticism, credulity and superstition—skepticism toward the true and sensible, credulity toward the unproved and nonsensical, and superstition toward that which rests upon no foundation whatsoever. How scholarly men have ever allowed their minds to be captivated by such miserable make-shifts remains an enigma until one remembers the fell effects of sin in confusing the depraved and perverted intellect of fallen man. This would seem to be the correct philosophy of the whole miserable movement.

But as to the true God, he still lives. All power and all wisdom are his. And, though

[18] See *Bible Student and Teacher,* Aug., 1907, pp. 06ff.

some fail to recognize it, he still has his guiding hand upon the affairs of his universe. Things are working out according to his eternal purpose in Christ Jesus. And he who knows the end from the beginning will bring things at last to their pre-determined conclusion, even to "the end of all things" (1 Pet. 4:7) as no constituted here below (Mat. 24:35; 1 Co 7:31); until "the kingdom of the world is b come the kingdom of our Lord and of h Christ; and he shall regin for ever and ever. (Rev. 11:15.)

The Holy Spirit and Our Spirit

By Christopher G. Hazard, D.D., Fishkill, New York

WE do not, in this consideration, contemplate an emanation or influence, for, according to Christ's teaching, the Holy Spirit, that Reprover of the world and Comforter of the Church, Whose coming was to be the sequel of the departure of our Lord and the inauguration of the era in which we live, would share in the great name of the personal God: disciples were to be baptized into the name of the Father, the Son, and the Holy Spirit.

The Holy Spirit is a personal and a universal presence. There has never been any escape from the Holy Spirit. Whither could the psalmist go from Him? Whither could he flee from His presence? If we go to the earliest chaptersof the earth's history we shall find Him moving upon the face of the heaving waters: if we turn aside from primitive chaos to look upon the formlessness and emptiness of modern social, and religious conditions, behold, He is brooding over them, also. As order and beauty emerged under His spell from the dark and apparently hopeless wreckage of some primeval cataclysm, so in the higher realm of soul and spirit He is working a renascence. In both creations, the physical and the spiritual, He follows the creative and restoring work of that Word Who was in the beginning, without Whom nothing was ever made, and by Whom all things are reconciled to God. He is the Executor of that great will and provision made in Christ which must culminate in the deliverance of the whole creation, the regeneration of earth and man. Universal as fire, force, air, water, He worketh everywhere and with regard to everyone, and by such means as He pleases to use, the will of God as it is in Christ. He is the Voice of Christ, crying in a wilderness, "Prepare ye the way of Jehovah." "Make straight in the desert a highway for God."

Acknowledging the relation of the Holy Spirit to all history and to all men we would, however, confine our present thought of Him to His peculiar relations to the Church. Ou topic is "The Holy Spirit and Our Spirits. It is not, the Holy Spirit and Our Soul "That which is born of the Spirit is spirit, and the Holy Spirit is in special relation to i He enters the Church as He cannot enter th world. He is known by the Church as He not known and cannot be known by the worl

Salvation consists in the creation of a clea heart and the renewal of a right spirit, in ma and it is to the cleansed and renewed man tha the Holy Spirit is given, never to be take away.

Our Saviour was greatly straitened befo His baptism into death and ascension int glory. Not till these were accomplished coul He claim and send the promised Spirit into th Church. Not till the temple was cleanse could the Holy Spirit enter it. But when th cleansing blood had been shed, and when th resurrection and the ascension had testifie that Christ's death was sacrifice, not deser then was the Son of God owned of the Fath and declared to be the Son of God with pow to bestow the Holy Spirit upon believer That which is born of the flesh, the natura man, the soulish man, is ignorant of all thi neither can he discern it, for it is spiritual discerned.

Nature seems to have no consciousness of th Holy Spirit in unregenerate man. He wi profane the name of God, and he will bla pheme the name of Christ, but he seems t have no oath in relation to the Holy Spiri Happy ignorance this, that protects hi against so fearful a misuse of knowledge! N one can consciously have to do with the Hol Spirit until he believingly has to do wit Christ. The Holy Spirit is the procession o the peaceful, the necessary and immense com fort of the Church. He introduces Christ t the world, and Christ gives Him to believer of the gospel.

Thus is Christ still Immanuel, and God es pecially and continually with us. This was th

presence that was to go with the Church to the consummation of the age and beyond it. Through Christ we are united to the Eternal Spirit in an indissoluble relation. Being joined to the Lord by faith we are one spirit forever. The Spirit came to stay. In the secret of that presence we may always rest. With that living water we may always be refreshed. In that power we may always go. By that tongue of fire we may always speak. Upon the wings of that wind we may always fly.

Here is our refuge from the pride of men, our ability to tread the turbulent waters of earthly experience, our accomplishment of the impossible, our survival of corruption, our way in the eternal air. In the beginning God. In the beginning the Word. In the beginning of the Church and of Christian experience the Spirit. But there is no ending. "He shall be with you forever." He is not the possession of some Christians, of advanced Christians, but that Spirit which all believers receive. He is not with some of us, but with all of us.

He is the Comforter of all saints, but, far more than this, He is the Comforter of all that are called to be saints. It was He Who showed us our sins. Through Him we beheld the Lamb of God. He inspired us to live. He kindled us to serve. He enabled us to pray. From Him have flowed those streams of living water which have renewed the face of this desert world.

Forming the Scriptures in wonderful ways in the womb of time, prophesying the Christ, speaking by men, giving understanding, creating men, recreating men in Christ Jesus, making Christians; He is the Unspeakable Gift of the Unspeakable Gift, the permanent endowment and fund of Christianity.

But the Holy Spirit is more than present with our spirits, He is present within them. The relation is interior. We are in Him and He in us. Before Pentecost Christ stood and knocked at the door of His Church, but then He got in. This was another and larger incarnation. It unlimited the Holy One of Israel. It was entrance upon a wider field of divine manifestation. He Whom no one had seen at any time in His unveiled glory, Who had moderated and shown Himself in the flesh, was now to be seen and read of all men through the Church.

The Holy Spirit became the Spirit of that great body, the Church. There was constituted an organism that was to be more than any organization, a Holy Catholic Church, informed by the Spirit, united therein, responsive thereto. Not that the Holy Spirit was to impair the integrity of Christian personality in this mystical union.

The Spirit does not supersede man, He completes him. He is not our substitute, as Christ is, but our dynamo. We are as distinct from Him as the arc light from the source of its power, but He keeps us shining for the enlightenment of the world. God recognizes in this union our personality, our freedom, but not our independence.

We show the glory according to our faith, but the glory belongs to the power, not to the light. Nor does the glory rest even in the dynamic of the Spirit! "He shall glorify Me," said the Christ Who ascribed all glory to the Father.

There is no doctrine of the glory of the Holy Spirit in the Scriptures. He speaks not from Himself or for Himself as His character and work are unfolded in the Bible. It is with Christ that He would concern us.

With all his teaching about the Holy Spirit Paul leaves for an example of the life of faith a life lived by the faith of the Son of God. It is in Christ that all the fulness dwells. The fulness of the Godhead bodily, the fulness of the Church, the brightness of glory, the express image of person.

Let us. then, by the help of the Holy Spirit, take the prism of revelation and separate the rays of the glory of the Only Begotten Son, into their sevenfold characters, as ministered by the Holy Spirit.

The Holy Spirit is the spirit of assurance. There is an assurance that the natural man has, but this is mere assurance. In the face of revelation it is impudence. It claims a fatherhood of God that it does not honor and a sonship to God that it does not exercise. It is not sonship to God by faith in Christ Jesus. It is not born of the Spirit.

On the other hand, there is an assurance wherewith the Holy Spirit bears witness with our spirits that we are the children of God. It enables us to cry, "Abba, Father." This assurance we need. Our sins testify against it. Our failures in character and service question it. As the adversary and Accuser came to Christ with, *"If* Thou be the Son of God," seeking to make Him doubt Himself, so he would involve us in doubt as to our true characters and separate us from the source of life and power in tempting us into some effort to prove ourselves.

From all this doubt and condemnation the Holy Spirit saves us by helping us to realize

the peaceful and vital relationship that we have with God through faith in Christ. What we do must start from what we are, not what we are from what we do, and we are what God says we are, "accepted" in that beloved Son in Whom He is well pleased.

It becometh *us*—the Holy Spirit and our spirits—to fulfill all righteousness. God never expects anything from us first or alone, but this co-operation springs from our union with Christ by faith. Abiding in this and thus abiding in Him, we glorify the Father with fruit and much fruit. We cannot do anything in forgetfulness of this. Without remembrance of this established relationship our tongues cleave to the roofs of our mouths and our right hands forget their cunning.

Therefore the Holy Spirit brings this to our consciousness and assures us that any denial of it is of the Devil. Thus the Holy Spirit helps us to self-realization. Our spirits say to themselves, "We are complete in Christ, though not yet completed in Him. We will maintain our integrity, our wholeness, against all the disputers of the world. We shall outgrow all contradictions of the world, the flesh, and the Devil. We shall outlast all temporalities. We shall arrive at all eternal things."

Such a self-consciousness is begotten of that indwelling Holy Spirit Who first enables us to know ourselves as we are out of God, and then enables us to know ourselves as we are in God.

The Holy Spirit empowers our spirits. Jesus breathed upon the dry souls of His apostles and they received the Holy Spirit, but they were weak until the Holy Spirit came upon them and the power of the Highest overshadowed them at Pentecost. Thenceforth they went in the power of the Spirit. Those who had forsaken Christ and fled, now followed Him. Those who had been routed, now advanced.

Since that day the Church has been bold, powerful, persistent. The demonstration of the Spirit and of power as with Paul, has often been with weakness and fear and much trembling, but there has been the perfection of a divine strength in Christianity. The impulse that started the world spinning on its way has not diminished a jot. The momentum given to the Church at first is not in the least abated. With the coming of the Holy Spirit in power upon us our spirits are thrust out into all the difficulties of ministry with an unrelenting push.

We sweat our brains away in ardent pursuit of wisdom and knowledge. We toil all our night of discouragement, though we take nothing. By our God we run through troops and leap over walls. We survive all the pain of preparation and all the travail of birth in the accomplishment of work. That Eternal Spirit Who sustained Christ in offering Himself to God, enables us, also, to ascend in the flame of self-sacrifice.

There is no evil circumstance or thing that God has not permitted to wreak itself upon the Church. All adverse powers of air and earth have arisen and have combined against her. Through dark ages they have almost seemed to triumph finally, but there has always been an excellency of power that was of God and not of men. There has been an earthen vessel, but there has been a heavenly treasure. A dying of the Lord Jesus has been borne about, but the life of Jesus has been manifested. When the pitchers have been broken the glory has streamed forth. The men of Gideon have been more than all the Midianites. Still the Church raises the Apostle's ancient cry, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." There has been a continual resurrection in power.

The Holy Spirit is the Spirit of testimony in our spirits. "The testimony of Jesus is the spirit of prophecy." The one purpose of the Scriptures is to bear witness to Jesus Christ. The one instrument that the Spirit uses is the Bible. It is doubtful if the Spirit shows us everything apart from that greatest Book. He makes the Bible live in us that He may make Christ live. He illustrates every word of God in our experiences and observations. Thus we become the living words which the world and the Church can read.

The preacher is a divine institution. There is no danger that the pulpit will outlive its usefulness. It is the reservoir from which the waters of life descend upon society, conveyed through countless channels all over its field. The Holy Spirit is the life of the pulpit, and the pulpit is emphatically the throne of life. The age we live in is the age of life. The age past was the age of thought, wisdom was the principal thing, but now activity and knowledge occupy men. The prophetic saying is fulfilled, "Many shall run to and fro, and knowledge shall be increased." Human life was never as highly developed, fully inform-

ed, largely supplied, prodigiously busy, immensely successful, as today.

To the pulpit belong the definition and the importation of eternal life. Definitions of life differ. The world has no idea of life but that of the life that now is and of its development. The Church thinks of that eternal life that is life indeed, and of its abundance. The one has the idea of the fulness of human nature the other believes in the impartation of the divine nature. In the first there is but the limited sphere of time, with the glory of a fading flower. In the second, there is also the sphere of eternity, with the beauty of perfect immortality. But however men may differ in their definitions of life, they all agree that the word of this time is the word of life.

Whoever has anything to impart to the hurrying multitudes that throng the present must incarnate it. The concrete is all that can command attention when demands upon attention are so innumerable. The processes that produce the motor car are interesting to a few, but the many only ask for a product that will go. The elaborations of thought engage the student in his study, but the power to show a vision of one like unto the Son of God is what the congregation needs of him. Never were men more intolerant of the artificial in religion, or quicker to discern it, than now. The unnecessary and the merely apparent are at once neglected. Anyone who speaks with authority to these times does so without benefit of ecclesiastical impositions and by the force of self-evident fitness. Tradition has not even its true weight.

A minister who is not in the Spirit, but in the letter, on the Lord's Day, cannot possibly preach the gospel with power to this generation. It asks for gold from old mines, but it looks for the stamp of a personal minting. There is a sense in which every preacher must call the gospel, "My gospel." There must be the expression of the gospel through a fresh experience of it.

Of the influential speaker it will be characteristic that *he* will come to a climax with the climax of his speech. The precession of life is involved in all manfestations of it, it will have gone before when it passes by. This is true of its pulpit presentation. Only life can usher life into the pulpit.

The minister comes out of his study, but his study is the world. Talk is the most powerful and effective agency in the universe, but not when hearers rightly conceive of it as "All talk." People will not attend Church to listen to an exposition of theories, or, if they do, they will listen as the attendants at a funeral are apt to listen, under a social compulsion. The ministerial sanctum must be a place that knows the help of the Holy Spirit in the divine fellowships of prayer, meditation, and spiritual experience, and then it must expand out into all true human fellowships and activities. Who speaks that which he knows and testifies that which he has seen, after much contact with both God and man, will speak in living ways of living things and make that circuit of sympathy with those who hear him that is so often broken by the idea that the minister is merely a professional.

The occupancy of the pulpit belongs to life rather than to profession! "The life is the light of men." The man who really occupies the pulpit fills it with personality. What he evidently is, impresses us even more than what he says, and this because he is significant of Him Who filleth all in all. The Rev. Dr. Soandso's pulpit is always vacant, no matter how much he is in it, and his Church cannot continue, for no garden can consist of a single flower, but Christ can shine through an humble and spiritual personality into and out of many lives.

This is the meaning of the first demand of the people upon the minister, which is that he shall be a man, rather than a manikin, acquainted with Christ before he attempts to speak of Him. Here it is that the Spirit puts His mark upon Christ's preachers. He gives them power to know Christ. The true preacher communicates Christ. To this end he absorbs life and studies art. This purpose consecrates the best art that he can command. A living pulpit will make art beautifully alive.

There is a caddish affectation of familiarity with life and living that seeks approach to the heart with its hands in its pockets and a jest upon its lips. It would draw near to men by talking down to the level of the street and the shop. It has led W. Robertson Nicoll to say that, "There is nothing more needed among us than the elevation of the standards of pulpit and platform speech." God can overrule buffoonery and familiarity in the pulpit, but He cannot use them. What instance of them appears in the always simple, but always dignified and reverent addresses recorded in the Bible? Where does bad taste appear in that Book? To reach men the preacher must sometimes breach the cultivated taste of spectators, he cannot use the same style in the street meeting that he must use in the Church pulpit, but

he must never breach the good taste of the reached. Bad taste is not in using the hearer's language, but in speaking the language that he knows he should not speak. Men always expect from those who would uplift them something higher and truer than what they are accustomed to, both in matter and style. They invariably despise the religious teacher who makes them laugh and slaps them on the back.

In cultivating the best style the preacher should not be anxious about it. The Holy Spirit helps our spirits to make a good preparation and then helps them to use it. It is the Spirit Who gives utterance.

Truth is not anxious about style, the picture is the great thing, not the frame. When we feel truth deeply we do not decorate it much. Style is easier to master than truth. "Good writing is as common as clam shells, good stories are as rare as statesmanship," says a writer. Good style is well worth while, however. Whatever is worth saying is worth saying well. Truth should be well dressed. Truth should carry itself with an appropriate dignity. The preacher is to illustrate the difference between a man who emits a beautiful expression and the man who expresses a beautiful thing. His art is perfect when it is invisible. It is like the window pane through which one looks upon a lovely landscape, all unconscious of the medium which ministers the thrilling vision.

So does the Holy Spirit help us to show the beauty of Christ without reminding men of ourselves. "That was a splendid sermon of yours on the glory of Christ," said one of the congregation. "It ought to have been, it was a splendid subject," replied the minister.

The Holy Spirit is the Spirit of the manifold activities and services of our spirits. Preaching is the most important function in the Church; it pleases God to save men by the foolishness of preaching; how beautiful upon the mountains are the feet of the bringer of good things, the publisher of peace, the proclaimer of the kingdom of God.

Yet all the manifestations of the illuminating light of the world, all the applications of that salt of the earth that alone preserves it from utter corruption, are of the Holy Spirit. He appointeth the offices of membership in the Body of Christ; He divideth gifts according to His will; He separateth and sendeth forth servants; all these worketh that one and selfsame Spirit. A wilful Wind, He bloweth where He listeth, but He bloweth, and the dry bones come together, the dead arise, the depressed places in history become filled with exalted life.

We do not build the Church, Christ does that, and He does it by the convicting, converting, sanctifying and employing power of the Holy Spirit. All that the Father hath given Him shall come to Him, and they will come by the calling and drawing power of the Holy Spirit. Vain are all devices and labors else. Worthless are all our additions to the Church. We should expect of the Holy Spirit His service of Christ, simply and unconditionally. He shall glorify Christ. It is not for our sakes that He is here and active. We should remember the exceeding fineness and rarity of the Divine Spirit. We should count upon His multitudinous *unseen* activities in time and its history.

The Holy Spirit is the source of our characters. He is the *Holy* Spirit. He is our Sanctifier. All that is for us in Christ must be wrought in us by the Holy Spirit. We haven't any doubt as to our righteousness when we remember that it is Christ, but we have a good deal of difficulty in achieving it, although it belongs to us. We know that we are by our new natures superior to sin, above all sin, that sin is beneath us, but, when we would do good evil is present with us. Who shall deliver us from this contradictory wretchedness? We thank our God that we shall be made free through Christ, and we know that our actual freedom will come by the law of the Spirit of life in Christ Jesus. He came that we might live indeed, and that we might do it abundantly; we shall do both. The Spirit will prevail against us in sanctification. "I see clearly," wrote one of God's dear servants, "that I shall be saved in spite of myself." We must leave the inward conflict to the Holy Spirit. It is the Lord's battle. He will win it, however much it may be against us. We shall yet be presented faultless, even in the presence of His searching glory. "Then shall the conflict cease, the wound be healed, the lifelong bleeding of the soul be o'er."

The Holy Spirit is the Spirit of progress. He leads our spirits as they follow Him. Alas! that we should so often grieve Him. How much we lose by seeking to be made perfect in the flesh, after having begun in the Spirit, like those foolish and bewitched Galatians! All self-effort but hinders the Holy Spirit. It is by a receptive faith that He is unlimited. We must ***submit*** ourselves unto His righteousness. We must simply second His motions. Then will He lead us into all truth,

fulfill all righteousness in us, employ us in all service, ripen His fruit of love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control. Such results, such fruit cannot come at once, fruit takes time. It is not amazing that we must still wait for ripeness in the Church, but it is our unbelief that is amazing, our holding back, our unwillingness to be comforted. God does not ask of us perfection yet, all that He asks is progress, but the followers of Christ are so slow to follow!

The Holy Spirit is the Spirit of fulness. Sealed by the Spirit unto a day of redemption, we have an earnest in His indwelling of a fulness to come. We may be filled by the Spirit. In the vision of Ezekiel the waters of the river of the sanctuary were first up to the ankles, then they were up to the knees, then to the loins, then they were waters to swim in. It is so with the river of the water of life, that proceedeth from under the throne of God and the Lamb, the river of the Holy Spirit; there is in Him for us a deepening outward and inward spiritual experience. He is not content, as He changes us from glory to glory in the divine image, while we behold the glory of the Lord, until He so reveals to us the immeasurable love of Christ that we are filled with all the fulness of God; until our hungry and thirsty souls are thus made full of righteousness. At least, by a power that shall fashion anew our very bodies in the glorious likeness of Christ, He shall bring us to glory in the name of the Captain of our salvation.

Thus we summarize our view of the relations of the Holy Spirit and our spirits. The Lord grant that we may remember how much help a soul needs in order that it may be reborn, and then how much help it needs in order to grow up. The Lord help us to offer this help to all who desire it, His Holy Spirit to all who will come, saying, "Ho! everyone that thirsteth, come ye to the waters, and he that hath no money." The Lord stamp His unforgettable spiritual impressions upon many minds, enabling men to realize the God Whom they cannot visualize. The Lord give acquaintance with Christ and substantial views of Him and His work. The Lord build His Church by that Spirit Whom no pope can supersede. The Lord grant us that vacuum in ourselves that is our readiness to be filled with the Spirit. The Lord grant that we may be willing to be monopolized by that Spirit Who wishes to so fill us that there shall be no room for any rival.

"Beloved, now are we the sons of God, although what we shall be doth not yet appear, and we know that when He shall appear we shall be like Him, for we shall see Him as He is." Meanwhile, let us "believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen!"

I Believe in God and Creation

By Professor Leander S. Keyser, D.D., Springfield, Ohio

THE article by Dr. W. W. Keen in the *Public Ledger,* of Philadelphia, for June 11th, under the title, "I Believe in Evolution—and in God," was most interesting and profitable. All Christian people will rejoice in his ringing testimony to his belief in God, in Jesus Christ and in the immortality of the soul. When he says of the Bible, "Sage and wayfaring men alike find in it guidance and comfort in this mortal life," we certainly can heartily respond with an amen. We also approve when he adds, "The 'Impregnable Rock of Holy Scripture' and the impregnable rocks of the geologist are equally God's handiwork, and, rightly interpreted, must agree." The Christian soul cannot help feeling a thrill, too, when, near the close of his article, this great surgeon, scientist and soldier, makes this impressive statement: "To develop great men, such as Shakespeare, Milton, Washington, and Lincoln, and then by death to quench them in utter oblivion, would be unworthy of Omnipotence. To my mind, it is simply an impossible conclusion. Man's soul must be immortal."

However, much as we regret to say it, we must humbly and yet honestly dissent from his conclusion that the facts he adduces prove the theory of evolution. Let it be understood that not one of his facts is here disputed; they are known to be true and have an empirical basis. It is only the inferences drawn from those facts to which we cannot agree. They do not necessarily prove that evolution has been

the cause of them. We shall try to show this as we proceed.

To begin at the beginning, Dr. Keen states that there are two views of the creation of man. He explains: "One is that God created man completely furnished, physically, mentally, morally and spiritually, like the heathen legend of Minerva springing full-armed from the brain of Jupiter." That is hardly a correct representation of the orthodox viewpoint. We do not know of any theologian, however conservative, who holds that opinion, and we have studied many works on theology. None of them teach that Adam's faculties were fully developed at his creation, or that he was a kind of walking encyclopedia, as if he "had such knowledge as was incapable of being increased." Our quotation is from a fine conservative theologian, who accepts the Bible throughout at its face value. True, according to the Bible, Adam was a rational being, not a brute or a near brute; but his knowledge was primitive and simple, though undoubtedly it included the ability to commune with God and to understand His plain commandments. The Bible itself indicates that man was capable of learning.

In order to prove evolution Dr. Keen cites the improvements made during his life time in the culture of vegetables, fruits, flowers, pigeons, chickens, the dog, the horse and the cow. However, the defect of the argument is that all this improvement has taken place through human intervention and culture, and therefore cannot be taken as the norm in the realm of pure nature. Where the will of man, which has a kind of creative power, comes in, something new is always inserted, something not in the natural order, and therefore the forward movement cannot properly be called evolution.

Man can do many things with nature that nature can never do by her own powers. For example, by manipulating material things man can make a wire fence. Nature could never make a wire fence. Man can make combinations of natural substances and forces, and can produce an automobile; but nature could never manufacture such a piece of mechanism. That man can make progress, and carry nature with him in the process, is evident to all; but that is far from proving that nature, left to herself, would, if you gave her enough time, bring about the same progress. Indeed, the evidences point the other way. Our cultivated fruits and animals are not the product of pure nature, but of nature plus the genius of man, and the essential factor in the progress made is man's intervention. To prove this, let us inquire what would become of all our cultivated varieties of vegetables, fruits, fowls and animals if they were left to themselves. Would they not revert to the original inferior types? Suppose that just at this moment the whole human race were decimated, the earth would become a howling, noisome wilderness in a hundred years.

Now this priciple of the stability of type—except where man intervenes—is seen everywhere in nature. It is a dominant, outstanding law. And this is as it should be; for if nature were in a state of flux, she would not be dependable, and man could not exist in so unstable an environment. All this agrees perfectly with the teaching of the Bible, which says that God made the vegetables, insects and animals "each after its kind;" then He created man, placed him in this natural habitat, and gave him this command: "Be fruitful, and multiply, and replenish the earth, and subdue it." That word "subdue" is most significant, and is chosen with scientific accuracy, and agrees precisely with what man must do even today with nature before she can be of service to him. After creating man, God placed him in the garden of Eden "to dress it and to keep it." Just the order today: man must first "dress" nature—that is, subdue and culture her varied forms; then "keep" her—that is, continue to care for her to prevent reversion.

Reference is made by Dr. Keen to Archbishop Usher's Biblical chronology. Yes, evangelical scholars found long ago that his dating was wrong; also that nothing very definite can be settled regarding the chronology of the Bible. Hebrew scholars understand all about these uncertainties. Thus great latitude can be permitted in this matter of time without questioning anybody's orthodoxy. In the Bible long historic periods are often passed over very rapidly. This is particularly true in regard to the creative week of Genesis; for the word "day" (Hebrew *yom*) is often used in the Bible to denote long periods, just as we use the word at present. Most evangelical scholars today would grant this. In Gen. 2:4 the word "day" is used to cover the whole creative period which the first chapter divides into six eras. Even St. Augustine, back in the fourth and fifth centuries, believed that the creative days of Genesis were periods, not brief days of twenty-four hours.

Prof. Schlesinger, of Yale, is quoted as saying that the distance of some stars is so great that it requires perhaps five million years for their light to reach us. That would prove the great age of those stars, but not necessarily of our earth. However, the Bible fixes nothing definite relative to the time element. Take the first verse: "In the beginning God created the heavens and the earth." Nothing is said there regarding the length of time God employed to create the primordial material. Then the Bible goes on: "And the earth was unformed and empty" (Hebrew, *tohu vabohu*). How descriptive of the original raw material! "And darkness was upon the face of the deep." Can any one say how long this darkness lasted? Then: "and the Spirit of God was brooding upon the face of the formless mass" (Keil). Can any one tell how long the Spirit "was brooding" over the nebula? Does not the imperfect tense of the verb itself connote a process instead of an instantaneous act? Read the whole wonderful narrative of Genesis I, and you will see that processes are everywhere implied and that the creative epochs were progressive, just as geology teaches. Thus empirical science—not human speculation—and an enlightened interpretation of the Bible, taken literally, are in beautiful accord. The Bible teaches progress and succession; so does geology. The Bible does *not* teach spontaneous generation nor the transmutation of species; neither does science. The correlation is most interesting and reasonable. The Bible teaches the doctrine of special creations at crucial periods; science cannot gainsay it, for no other method has been proven and no other is so rational and adequate.

Dr. Keen, in a most interesting way, recites many valuable facts to prove the close resemblance between man's body and the bodies of the lower animals. No informed person would think of calling in question parallelisms. But when the inference is drawn that therefore man must have been *evolved* from the lower forms, we are forced to call it a "non sequitur." It is conjecture, not empirical science. Do you ask why? Because all those remarkable resemblances may be accounted for as the result of direct divine creation just as well as the result of evolution. Indeed, the former is a most reasonable explanation for any one who believes in God. If God created man and placed him in the midst of a natural environment, He certainly must have related him organically with the creatures around him; indeed, He must have given man, not only many corporeal features, but also many natural instincts, in common with his associates in the natural realm. Otherwise man would have been a misfit, an anomaly.

Even man's embryonic history, of which so much is made now-adays, seems to us to be most rationally explained by the view of special creation. Since God related man so vitally to the natural cosmos, and even made him in many ways a part of it, man must, in his prenatal development, pass through the various stages of vegetable and animal forms. How else could his connection with them be truly organic? Thus man, through his physical constitution and natural instincts, is vitally related to the world of nature, and yet through his mental, moral and spiritual enduements he is superior to and different from it. So the Bible teaches, and the facts as we observe them all about us agree with the Biblical teaching.

By dissecting and operating on animals many effective ways of curing human diseases have been discovered by the great medical profession, as Dr. Keen proves by citing numerous cases. All these valuable facts prove the Creator's wise and beneficent design in making man so much like the animals and even the vegetables around him. If no such intimate relationship existed, where would man find remedies for his bodily ills? If God constituted the thyroid gland of "the more lowly sheep" to be a cure for human goiter, that fact proves His wonderful design, just as the sheep's wool for human clothing and its flesh for human food prove His purposive handiwork.

We cannot go into detail regarding the so-called missing links, namely, the Cro-Magnon man, the Piltdown man, the Heidelberg man, the Trinil man, etc. We regret that Dr. Keen accepts outright the conclusions of certain scientists on these matters, and does not mention the fact that other scientists, equally skilled and authoritative, declare the data inadequate and dispute the inferences drawn from them. In many recent books the adverse criticisms of Virchow, Zoeckler, Ethridge, Beale, Cunningham, Kelvin, Broca, Shaler, and even Le Conte have been set forth, and should be judicially considered before any positive assertions are made. We might add here that Dr. Bateson was not misquoted as being opposed to evolution, but was accurately represented as having said that science had not yet settled the question of the origin of species, and therefore, on that point at least, the theory of evolution

had to be accepted "by faith." For pure science his admissions are fatal to the theory. The same is true regarding the origin of life in view of the frank admissions of Professor L. L. Woodruff, of Yale, in "The Evolution of the Earth and its Inhabitants" (pp. 91, 93, 94, 107). This is a recent book (third printing, 1920).

What are some of the serious objections to evolution? First, it cannot account for the origin of matter and force. If God created them, that was creation, not evolution. Besides, if He created the primordial material, He could easily have created other things subsequently, just as the Bible teaches. Evolution fails to explain the origin of life. Divine creation is the only adequate explanation. Evolution cannot account for the origin of sensation, for the sentient could not evolve from the non-sentient; nor can it explain the origin of human consciousness, personality, emotion, conscience, spirituality; for every effect must have an adequate cause. No effect can be greater than its cause, or of a higher order. Water cannot rise higher than its source by mere natural pressure. If you introduce God into the process, you are adding a new force from without, and that is not evolution. If God, in the original creation, endued the primordial material with all necessary potencies, and then left it to itself, that would be deism, not Christian theism, and is utterly out of accord with the Bible.

If evolution is the dominating law of the cosmos, it ought to show its hand here and now, when it can be scientifically observed. But what do we see as the dominant law in nature today? Persistency of type—"each after its kind," as the Bible teaches. Furthermore, no Christian scientist would want to say that Jesus Christ, whom Dr. Keen devoutly calls "my beloved Master" and "my divine Saviour," was evolved from a brute ancestry. In his eloquent peroration Dr. Keen speaks of "the engrafting by the Creator upon man's natural life of a moral and spiritual life, a soul with a desire to worship, a faculty of adoration and of communion with the Heavenly Father." This is beautiful, noble and impressive. We cannot express our gratitude for a scientist of so devout a spirit. Yet both science and logic compel us to say that "the engrafting by the Creator" of a new moral and spiritual life upon man's natural life is not evolution. It is the addition of something new; it is, in fact, creation.

Thus far this article was first submitted to the editor of the *Public Ledger,* in whose columns Dr. Keen's address appeared; but it was returned to me, with a courteous personal letter explaining that the editor's space was too much occupied to permit of its publication, just as other replies to Dr. Keen had to be crowded out for the same reason. It seems somewhat strange that two full pages (including the pictures) could be spared for Dr. Keen's article, while mine, which would not have occupied more than several columns, could not be accomodated. True, a periodical like THE BIBLE CHAMPION, which is conducted for a special purpose and is supported by a special clientele, might well decline articles in opposition to its policy; but a paper printed for the general public and supported by people of all kinds of belief should not publish one side of a mooted question without being willing to publish something on the other side.

I wish to add a few thoughts to the original article. Does Dr. Keen really believe that his remote ancestors were hairy, brute-like creatures, with long tails, inhabiting the jungles and climbing about in the trees, companions of monkeys, apes and chimpanzees, and no higher than they, or very little, in intelligence? Over and over I wonder whether any educated and enlightened man really believes that doctrine concerning himself. For my part, I refuse to trace my genealogy along that line; I believe that the progenitors of the race were directly created by the good and holy God in His own image. Their rational souls were a finite replica of the infinite God. Thus He could commune with them; they could hear and understand His words and commands; could dress and keep the garden in which He placed them, and could make an intelligent choice between good and evil, having been created free moral agents. This seems to me to be a noble and worthy origin for man, and will explain why his sin was so heinous, his punishment so great, and yet why, in spite of his fall, God visited him and promised him a Redeemer, who, in the fulness of time, came to rescue and restore him to his Maker. There is something distinctively uplifting and comforting in this view of man's genesis and destiny.

On the other hand, what effect would it have upon the human family if all men came to believe that they were of brute origin, and that their sinful impulses and instincts are entailed upon them as the heritage of such an origin through millions of years of evolution?

We believe it would have a baneful effect. If men felt that they were the offspring of the brutes, they would be inclined to act like brutes. Especially when temptations came, they would be apt to say, "Oh, well, it is the tiger and the dog and the ape in us, anyway, and why should we try to overcome our beastly inheritance?" They would also argue that, in the animal world, the rule of the jungle and the struggle for existence are the dominant laws, and since we have evolved from that condition, why are we not under the same law? Even if God did it all in that way, making man a brute first, the depleting influence would be the same, especially on the moral and spiritual nature of man. Men would reason in this way: "If God consumed millions of years evolving us from animals still lower than the apes and monkeys, such creatures must be among his favorites, and so if we act like them, we will not miss His purpose very seriously."

However, suppose for a moment that all men sincerely believed the Biblical view, that men were originally created in God's image, and therefore are infinitely precious in His sight, so that when they fell into sin, He came to their rescue, and sent His only begotten Son into the world to bring them back to Himself in righteousness and love—would not that be elevating and inspiring? Would it not make them feel that they were of too noble an origin to think base thoughts and do base deeds? I know of nothing that inspires men more to live nobly and to love noble things than the conception that they were created in the image of God. Surely our present-day civilization needs the stimulus of the most exalted and exalting conceptions. This is no time to inculcate low and debasing views of man's origin and nature.

Recently a convincing book has come into my hands. It is Geo. Paulin's "No struggle for Existence; No Natural Selection: A Critical Examination of the Fundamental Principles of the Darwinian Theory." While it was published in 1908, it is still up-to-date in its science and reasoning. It was published by that great firm, T. & T. Clark, Edinburgh, and is handled in this country by Charles Scribner's Sons, New York. Space will not permit even a statement of the author's substitute for the struggle for existence to account for nature's inhibiting of the over-production of species. I simply desire to call attention to the author's argument against the theory of the evolution of one species from another. He believes that within the species many modifications take place, causing new varieties; and this we know to be the case; but he adds, nature "appears unable to pass beyond the bonds of a family so as to originate a new generic type." That is also true, as all who observe nature's processes closely know full well. Then he says:

"It has been the habit of Darwinians to speak confidently of the unbroken chain of life from Paleozoic forms up to the appearance of man. But in truth there is no such chain. Whenever we come to a critical point, the appearance, that is to say, of a new generic type, the link which should connect it with an antecedent lower form, is wholly wanting. From bottom to top of the ascending scale of life the geological record does not convey to our mind the slightest hint or suggestion that higher forms of life have been evolved from lower forms." Then he gives a concrete instance: "This is especially remarkable when some absolutely different and, in respect to the older forms, entirely heterogenous form appears, such as a true fish in the midst of molluses and crustaceans. The first fish that so appears is, in regard to its external form and internal structure, as perfectly developed as are the later fish forms, having no correspondence with any antecedent form of life, and preceded by no half-way form prophetic of its emergence."

"It is the same," our author continues, "with respect to bird forms, which from their first appearance on the stage of organic existence exhibit all the essential characteristics of the developed bird. Some years ago a fossil feather was discovered in a rock system which, at the time of the discovery, was supposed to have been destitute of featherd life, but in which a few bird forms have since been found. This feather is as perfect as are those of the present-day eagle."

On another page Mr. Paulin refers to the immense gap, as yet unbridged, between the fishes and the mammals. "I do not know," he says, "that any Darwinian has attempted to explain how the process of evolution towards a mammal structure could have begun in a fish and continued to a consummation." Again: "But the earliest forms of mammal vertebrates are perfectly finished forms, and do not smell of the sea. Beyond the skeleton they have no structural or any other affinities with any kind of fishes." If the fishes were evolved by an age-long process into mammals, our author wants to know what has become

of all the intermediate forms. There are many fossils of true fishes and of true mammals; why cannot a single fossil of the intermediate and gradient forms be found? Echo answers, "Wh-y-y?" and reason adds, "Because there never were such forms; hence there can be no fossils of them!"

In conclusion, according to the view of special creations, every new form can be adequately accounted for; but evolution cannot account for the appearance of anything new in the whole process. Ought we not to accept the theory that is entirely adequate, and do so in the name of science, and likewise of philosophy and religion? Surely a hypothesis that fails at every crucial point in the cosmic process does not deserve the name of science.

The Book of Amos

By William H. Bates, D.D., Greeley, Colorado

THE MAN AMOS

BOUT twelve miles south of Jerusalem, in a region distinguished for the extent and excellence of its pasturage, was a little village named Tekoa. There dwelt a man whose business was that of a herdsman and cultivator of sycamore fruit,—his occupation indicating that he belonged to the humblest walks of life.

One day there was a strange stir in his heart. A divine monition came to him bidding him go and prophesy against Israel. But how could he? He did not belong to the prophetic order, nor had he the advantages of the schools of the prophets. Moreover he belonged to the southern, two-tribed kingdom of Judah, and how could he denounce the rival, and to no small extent hostile, northern ten-tribed kingdom of Israel?

Like St. Paul, centuries afterward, he seemed not to have conferred with flesh and blood, but at once undertook the God-assigned work. He left his flocks and fruit and went to the northern kingdom.

THE TIME

The time was about 787 B. C. This was about 300 years before Herodotus, who is styled "the father of history." It was perhaps 25 years before the founding of Rome. Jeroboam II, the thirteenth king of the northern kingdom was upon the throne, and Uzziah, the tenth king of the southern kingdom, was at the height of his power.

THE SITUATION

Under Jeroboam II, the material prosperity of the northern kingdom rose to a point it had never reached before. His father, Joash, had left him a kingdom greatly strengthened since the days of depression under Jehoahaz, and it remained for him to still further extend its borders. His dominion was from Hamath on the Orontes in Syria on the north, to the Arabah south of the Dead sea. The districts east of the Jordan—Ammon and Moab—were reconquered and made tributary to him. Samaria, the capital, grew rich from the booty of the wars and profits of commerce and trade.

The humble dwellings of sun-dried brick, which had contented men hitherto, were replaced by mansions of hewn stone. The inner walls, in many cases imitating Ahab's palace, were covered with panels of ivory brought from Africa by the Phoenicians. Chambers were fitted up with couches and furniture of rare material. Cool houses for the hot season, and others warmer for the winter, became the fashion.

At Bethel, where Jeroboam I, at the time of the disruption consequent upon the death of Solomon, had set up the gorgeous idolatrous worship of the golden calf after the Egyptian ritual, a temple had arisen that in its beauty and magnificence was a rival of the great temple at Jerusalem. It had a distinct priesthood, rites, and festivals. Palaces for kings, courtiers and priests, with luxurious appointments, gave occasion for lavish display of wealth. Indeed it seemed as if the royal magnificence of David and Solomon had returned. Such was the prosperity of the kingdom in its outward aspect.

THE WHY OF THIS MINISTRY

What reason for denunciatory message by a prophet? Plenty, as we shall see. Says Goldsmith,

> "Ill fares the land, to hastening ills a prey,
> Where wealth accumulates and men decay."

In Israel, as it has been in all other nations, as wealth accumulated men decayed. The

country was in fact spoiled by prosperity which no healthy public morality any longer controlled or directed.

Intercourse with the heathen communities around; the loose principles of armies dissolved after victorious campaigns and dispersed to their homes; the unscrupulous self-indulgence and magnificence of the rich, prompting equally unworthy means to indulgence; and the widening gulf between the upper and lower classes—these were ruining the land.

Maidens and matrons consorted with the temple harlots of false worship, and played the wanton in the name of religion. Society from the highest to the lowest had become corrupt. Drunkenness and debauchery spread. The very priests reeled with drink at their ministrations. The judge on the bench, and military officers covered with medals, were equally bacchanalian. Even the women were given to their cups.

Such profusion and sensuality led to other vices. The passion for money became general. Corrupt judges for a bribe handed over honest men to slavery, as debtors, for so small a default as the price of a pair of shoes. The usurer, after bringing a man to poverty, seemed to grudge him the dust he put on his head as mourning. Men had to pledge their clothes and their freedom for food. The toiling peasant had to give up a large part of his grain, while those who had to buy were cheated by false weights and measures and fleeced by shameful prices even for refuse wheat. Why, they could give present-day profiteers plethoric points for extortion! Thorofares were unsafe, being infested with bands of robbers. What would they not have done if they had automobiles to get away with! Even the people at court, and the priests too, were compromised in the worst crimes. And so the dark story goes and grows.

Such was the state of things among God's chosen people. This was but the culmination of a long course of degradation, from which God, again and again and by various means, had sought to recover them. But now their cup was full, and His patience was exhausted. We see the Why.

Amos goes, apparently, straight to Bethel, the great religious metropolis of the northern kingdom; though possibly the political capital Samaria, as well as other places, may have been the scenes of some of his discourses. His Book may be divided into three parts.

ANALYSIS

Part I. Chapter I. and II. 5

Denunciations Against Surrounding Nations

After the Introduction (i, i, 2), and as preparing the way for the message against Israel, he denounces judgment against—

1. Damascus ---------- i. 3-5.
2. Gavra ---------- i, 6-8.
3. Tyre ---------- i, 9-10.
4. Edom ---------- i, 11-12.
5. Ammon ---------- i, 13-15.
6. Moab ---------- ii. 1-3.
7. Judah ---------- ii. 4-5.

Part II Chapters II. 6 to IX. 10

Destruction of Israel Foretold

1. The Sins of Israel set forth ---- ii. 6-12.
2. No hope of escaping judgment - ii. 13-16.
3. This certainty illustrated ------ iii. 1-6.
4. Amos vindicates his commission -- iii. 7-8.
5. Foreign nations summoned to witness the execution of judgment - iii. 9-15.
6. Captivity foreshadowed -------- iv. 1-2.
7. Ineffectual attempts for Israel's recovery rehearsed ---------- iv. 4-13.
8. A lamentation ---------- v. 1-3.
9. Exhortation to repentance ------ v. 4-20.
10. Israel's corrupt religious services rejected ---------- v. 21-27.
11. Israel's wantonness ---------- vi. 1-6.
12. The consequences ---------- vi. 7-14.
13. Utterly destructive judgments set forth in symbolic vision viii. 1 to ix. 10.
    (1) Locusts ---------- vii. 1-3.
    (2) Fire ---------- vii. 4-6
    (3) A plumb line ---------- vii. 7-9.

(A parenthesis: Amaziah the priest tries to silence the prophet, vii. 10-17.)

    (4) A basket of summer fruit - viii. 1-14.
    (5) A falling temple -------- ix. 1-10.

Part III. Chapter IX. 11-15

RESTORATION PROMISED

1. The time of it—the Messiah's Second Advent ---------- ix. 11.
2. The extent of it ---------- ix. 12-14.
3. The security of it ---------- ix. 15.

Among the lessons powerfully impressed upon me by this Book are specially these two:

1. God is the God of nations no less than of individuals; and 2. God judges nations as well as individuals upon moral principles.

The moral wrongs for which God judged Israel—were: 1. Formalism in religion; 2. Drunkenness; 3. Licensiousness; 4. Uncontrolled greed for gold; 5. Perversion of justice; 6. Oppression of the poor; and 7. Open violence and crime.

God has not abdicated. Look out!

"Not Under the Law, but Under Grace" Again: A Critique and Its Answer

My dear brother Bates:

Over the initials, W. H. B., which I take to be yours, there appeared in the March No. of the BIBLE CHAMPION (on page 176) an article entitled, "Not under the Law but under Grace," in which the writer is reported as saying,—"Have we then, no relation to law? Certainly we have. While not under law for salvation, we are under law *as a rule of action.*" And again at the close, "Not under law, but under grace for salvation, but under law as a rule of action."

Pardon my liberty in addressing you in regard to these statments, which I believe to be destructive of the Gospel and of true Christian liberty. Not of course that I charge the writer with intentionally subverting the truth. Judging from other articles which you have written in this Magazine, it is evident that you love the Truth for the sake of Him Who is its Author. This, however, is just the reason why I write you on this point. Did I think you were not a sincere advocate of "Sound Doctrine," but rather one of the "many who corrupt the Word of God," I should let you alone, as the Lord instructed his disciples in regard to the Pharisees, but since you are one of those "disciples indeed," I feel a responsibility to call attention to what I feel sure has escaped your notice in writing as you have in this particular article. You will not then, dear brother, feel offence at me if, in meekness and humility, I endeavor to set you right in this matter.

First of all then, let me say that I am, of course, in agreement with the body of your article, and with what you say in regard to the Civil Law and the Ceremonial Law as they obtained among the people of Israel. One exception, however I take to this, and that is, your application of Rom. x, 4. That this is the moral law as well as the ceremonial law, will, I think, be evident as we proceed.

In order to any proper understanding of this important subject, we need to realize what God's object was in bringing in the Legal Dispensation. The question arises, Was the law given in order to produce righteousness thereby? Not if we are to accept the statements of Scripture in reference thereto. Among the many expressions in the New Testament in regard to the law, there are *three* striking declarations, each of which contradicts the generally accepted idea in regard to the object for which the law was given. These three statements are as follows:-

"Moreover the law entered that the offence might abound."

"——, and the strength of sin is the law."

"Wherefore then (serveth) the law? It was added because of (or, for the sake of) transgression, till the Seed should come, etc." (Rom. v. 20; 1 Cor. xv, 56; Gal. iii, 19.)

Now each of these expressions refers to the moral law, as is evident. In fact we do not find that Scripture separates the moral from the ceremonial law as we so often do, but speaks of them as a whole. Not that I mean that there is no distinction, but rather that we cannot drop one part and retain the other part, but as Paul tells the Galatians, "I testify again to every man that is circumcised, that he is a debtor to do the *whole law.*" On the other hand, if we are delivered from one part of it, we are delivered from the whole.

I remember a brother saying some time ago, that if a person were to tell a "Scotch Presbyterian" that the law made a man sin, he would knock him down. His respect for the law is so great that to him it would sound like profanity. And yet this is the very thing which Paul says of it in Rom. vii. "When the commandment came, sin revived, and I died." When we were in the flesh, the motions (or, passions) of sins, *which were by the law,* did work in our members to bring forth fruit unto death." etc. etc.

It will not do to say that this is only the experience of an unconverted man. No unconverted man can say, "I delight in the law of

God after the inward man." It is rather a man having two natures, one that loves sin; and one that loves what is holy, and therefore loves the law of God, as every regenerated soul does. Every man, born of God, who attempts to regulate his life by the Ten Commandments finds just what Paul says of it, that the Law is the strength (not of holiness, but) of sin. It is no question of the holiness or justice of the law's precepts, nor yet of the desire of the newborn soul to keep its requirements. It is the simple fact that the law of the ten commandments is a criminal code. Does that seem too startling? It is what is written of it. "Knowing this, that the law was not made for a righteous man, but for the unrighteous and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, etc. etc." But the believer is none of these: he is rather a child of God, and can look back on the days "When we were in the flesh," and rejoice that these days are forever past when the Law applied to him as a lawbreaker. To place himself under its jurisdiction again is to come under the unhappy experience related for our benefit in the latter half of the seventh of Romans. That experience is not true Christian experience, but it is the experience of many Christians, because they unwittingly place themselves under that which is not a "Law of liberty, but a law of bondage and of curse.

In saying all this, I do not of course lose sight of the permanency of the law. It still exists, and is as much in force as the Day on which it was given. But if Abraham and other saints produced righteousness on the principle of faith, before the law appeared, so do believers now. Our relation to the law remains no longer, we having died from under its authority, as Paul teaches,—"For I through the law have died to the law that I might live unto God." "Wherefore my beloved brethren, ye also have died to the law by the body of Christ, that ye might be joined unto another, even unto Him Who was raised from the dead, that we might bring forth fruit unto God." "For Christ is the end of the law for righteousness (not merely for salvation, but for righteousness) to every one that believeth."

The law was given to a people who were unable to appreciate what grace is. They arrogantly said, "All that the Lord hath spoken will we do, and will be obedient." It was necessary for them, and for all mankind that the law should be introduced, not to produce righteousness, but to convict of sin, and leave man shut up to the grace of God, which not only is the only principle for salvation, but is also the only power by which the believer can live for God. "For the grace of God that bringeth salvation to all men hath appeared, *teaching us* that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, etc."

To place the believer under the law again, is virtually to bring him again under condemnation, for the law never justifies, but always condemns. Moreover it appeals to the old nature, and forbids sin, not only in act, but also in the nature itself. Who will say it is not there in his nature? But for the believer there is "now therefore no condemnation" for the best of all reasons, he is before God "in Christ Jesus." And the righteous requirement of the law "is fulfilled in us, who walk not after the flesh, but after the Spirit." Thus the demand of the law is found, not by means of the law itself, but by the power of the Spirit. But the Spirit takes us out of the law's sphere, and the child of God is to walk in the liberty of grace and there in the light of God's presence finds power to please God, not in the law, but in that grace in which he stands.

I trust you will correct the mistake you have made in the article referred to, and believe me to be yours very truly in the bonds of Christ, by his grace alone. WM. HUSS.

REPLY

Dear Brother Huss:

Your criticism upon the Editorial in BIBLE CHAMPION, "Not under the Law but under Grace," is received and carefully considered. Its tone and spirit are altogether admirable. I thank you for it. But as to the content of your critique that is another matter.

I may say that this article has appeared in different denominational journals, whose editors do not seem to have found in it anything objectionable. A letter from one of the best exegetes in the country—the erudite Bible Scholar who has for some years written the exegetical matter of the Sunday-school lessons for the ablest Sunday-school periodical I know—quite substantiates it. So much commendation has come to me, so many have been the expressions of gratitude for the relief and help it afforded, that I felt constrained to put it in BIBLE CHAMPION. Yours is the first adverse comment I have ever heard; and it comes as something of a surprise therefore.

You say: "I am, of course, in agreement with the body of your article," i.e. with the discrimination of the Law into three divisions, civil, ceremonial, and moral—a clear-cut analysis that I have never seen made in that way before, and which doubtless seems obvious to all when once it is stated.

If instead of confusing these distinctions you had carried them in mind in your study, surely you would be in agreement with rather than in opposition to me. The civil and ceremonial law, as I pointed out, is out of the way so far as we in this dispensation are concerned, as you will acknowledge; but the moral law remains. "Its principles of righteousness," as I noted, "are eternal, applicable to all always and everywhere. It, therefore, cannot pass away."

You say—an instance of confusion among several which I need not stop to point out, since confining myself to a single point will be sufficient for the discussion—you say: "I do not of course lose sight of the permanency of law. It still exists, and is as much in force as the day it was given." What law? Civil, ceremonial? Hardly. You must, or should, mean moral law. Yet two sentences farther on, you say: "Our relation to law remains no longer." What law? If now you mean moral law, we are landed in an unavoidable conclusion against which I should hope you would as utterly revolt as I do.

I do not see how it could be made plainer than I made it, that under grace we are not under law of any kind *for salvation*. "Justified by faith without the deeds of the law." But as God's saved ones we have a life to lead, a conduct to carry on. What shall it be? What is our rule? Why, of course the moral law—accordant precepts will of course be included—if "it still exists, and is as much in force as the day it was given." But if—strange contradiction—"our relation to law remains no longer," we in our ignorance, weakness, are overwhelmingly in need of help, are left entirely without educative or preceptive direction, and each simply must go as he pleases! My beloved brother, you surely repudiate such a conclusion. I know you do. But your logic and exegesis leave us just there. With the old nature "which waxeth corrupt after the lusts of deceit" (Eph. iv. 22) remaining in us unchanged (Rom. viii. 7), clamoring for gratification, not to restrain it by imperative law-obligation is not only to consent to but to court awfully disastrous wreck of Christian life. Heaven forfend! No, no; that won't do. Over against this I put the many good and true things you say, with which I am delighted.

So, instead of correcting the "mistake" I am alleged to have "made in the article referred to," I would confirm as strongly as possible the sum-up of the whole, in the last sentence: *"Not under law but under grace for salvation, but under law as a rule of action."*

Yours, always for the truth as it is in the Word of God, WILLIAM H. BATES.

The Law and Grace

By Park Hays Miller, Author of "Our Reasonable Faith"

ACCORDING to Socrates, the Greek philosopher, knowledge is virtue. This man, in whose life the inner voice of conscience was supreme thought that men needed only to know the truth in order to do the right. But experience has shown that men need something besides knowledge of duty in order that they may live as they should. We cannot solve the problem of vice by legislation, although legislation has its place in the suppression of vice. Neither is education the solution of the problem of sin, although education has its place in the development of character. To recognize, therefore, that the Ten Commandments reveal the true laws of life does not mean to believe that the Ten Commandments are the solution of the world's problems. Our duty to the world is not done when those laws of life have been taught even to all the world.

Out of his rich experience, and supported by the experience of his nation which had inherited these laws, Paul said that there was something that "the law could not do, in that it was weak through the flesh." The law is illuminating, but powerless. Therefore we have the gospel with its message of the grace of God. "God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh: that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

The chart is important for the mariner. He cannot plan his voyage and guide his ship without his chart. But the chart cannot propel the ship. The law is the chart by which we are to guide our lives. It points out the shoals and the rocks upon which lives have

been wrecked, and it indicates the channels through which lives have been guided in safety. But the law does not provide power to live according to its directions. The road chart is invaluable to the motorist. It shows him the way to his destination. But the road map is not a substitute for gasoline to drive his car. The Ten Commandments are the guide to right living, but they do not enable us to live according to their directions. The gospel, however, is God's message of power, for the gospel "is the power of God unto salvation to every one that believeth." We are "saved by grace."

The contrast between law and grace sometimes leads to confusion. It has been said, for example, that because Christians are under grace they are free from the law, and that therefore they have nothing to do with the Ten Commandments. But when did Jesus—and therefore Christianity—ever repudiate the Ten Commandments? If the Commandments teach fundamental laws of life, how could they be set aside? Not one of them can be spared from the Christian's life or from Christian society. They are as true to-day as when they were first proclaimed. Being "under grace" does not make the laws of life inoperative.

When the New Testament teaches that "love . . . is the fulfillment of the law," it does not teach that the Ten Commandments are no longer the statement of how we ought to live; it emphasizes the fact that love is the only motive strong enough to lead us to live according to the Ten Commandments. A right heart is not a substitute for a knowledge of right. Emotion cannot take the place of instruction. The desire to heal disease in order to prevent suffering does not render unnecessary a course in medicine. Nor does the noble purpose to build an orphanage to shelter homeless children make the philanthropist an architect or an engineer. Parental love alone does not equip a mother to care for her child. Neither is the love of Christ a substitute for a knowledge of right and wrong. There may be "a zeal for God, but not according to knowledge." True converts need to be taught God's laws of life.

The Commandments serve two important purposes. They show us how to live and they show us how far short we have fallen of living as we should. So Paul said the law is a schoolmaster to lead us to Christ. He had in mind the pedagogue of the ancient Greeks whose duty it was to take the pupil to his teacher. The law, by showing us how far short we come of living up to the requirements of God, creates a sense of need of a Saviour. Thus the law reveals our two-fold need—the need of pardon, for past disobedience and the need of strength for future obedience. In contrast to the law, the gospel offers this pardon for sin and this strength for living. Thus in the law we find guidance and in grace find pardon and power. "So that the law is holy, and the commandment holy, and righteous and good . . . For we know that the law is spiritual; but I am carnal, and sold under sin. For that which I do I know not; for not what I would, that do I practice; but what I hate, that I do. But if what I would not, that I do, I consent unto the law that it is good . . . For I delight in the law of God after the inward man."

In the law we find how we ought to live, but through the law we cannot find eternal life. Salvation is offered in the gospel of the grace of God. We need the law for guidance, but grace for salvation.

* * *

The Test

There was a supreme and fatal insufficiency in the rich young ruler's life, despite the fact that he had squared himself by the Ten Commandments. "All these have I kept from my youth up" fell too short. The Lord's Messiahship, his Kingship, must be acknowledged. This can no more be done by an upright life than such a life in time of rebellion can evince loyalty to the reigning monarch with no act or word indicative of such loyalty. Since there were many moral men adhering to the Federal Government, and many supporting the attitude of this land of peace, a mute, upright life was not enough to determine a man's devotion to the flag. Jesus was not altogether satisfied with men's good and beautiful lives. He was everywhere, and at all times propounding the questions: "Whom do men say that I am?" "Whom do ye say that I am?" He went about seeking recognition, hungering to be acknowledged in his true character and claims. There is but one ultimatum: "If any man confess me before men, him will I confess before my Father."—*J. Marvin Nichols.*

* * *

You are no more a Christian because you belong to the church than you would be a horse if you lived in a stable.—*Bruce Evans.*

Hints About Preparing for a Revival

By Horace C. Stanton, S.T.D. Philadelphia, Pennsylvania

SOME erroneous ideas once current concerning revivals are now less in vogue. As that they appear arbitarily by the will of God, irrespective of means, so we must patiently await his time. And that the evangelist appeals directly to the unconverted, by his eloquence bringing them in. Whereas a spiritual harvest comes as much by law as does an agricultural one. And a revival never begins with the unconverted, but always among the Christians.

1. There it results only from the *Presentation of Divine Truth*—the old evangelical doctrines. "The modern man," right up to date, who has stocked his ground with latest seedlings from Ritschlian negation and general German irrationalism, will be edified to discover that it is impossible for him to obtain revival fruitage. We are told that in the great missionary fields he has the same experience. "Liberal" theology does not produce conversions. Meanwhile, all around him he may see that orthodox moss-backs and mediaevals, who have been planting seed from the Tree of Life, i. e., preaching the simple gospel, can readily secure the desired ends. For in both the spiritual and the physical world the promise holds: "While the earth remaineth, . . . seedtime and harvest shall not cease." And we will here observe that, if any one wants a book discussing in a Scriptural, scientific, and practical way the philosophy of evangelism, he will find it in President Charles G. Finney's "Revival Lectures" (Fleming H. Revell Company).

2. *The Great Dynamic is Prayer.* We would not think of an evangelistic effort unless preceded by three or four months of systematic persevering prayer. Even then, when the meetings came, there might be constant evidence of insufficient preparation. And broad experience justifies the view that, if many more months can be thus spent, the outcome will be altogether more substantial.

It is advisable to prepare lists of the unconverted, young and old, connected with the congregation, that there may be study of the best modes of influencing each person, and upon these loved ones the petitions may especially be concentrated.

For this praying there must be systematic arrangement. To speak in a general way, prayer should be offered up at every service, every meeting of session of deacons, and of trustees, of the ladies' society, the Christian Endeavorers, the Sabbath-school, at every family altar, in every chamber where prayer is wont to be made. And this should go right on week after week. Often cottage prayer meetings, in addition, are of great value.

The choir should have a little prayer at each rehearsal. And, as the meeting draws near, general voluntaries which at other times would be entirely in order had better be withheld, and selections chosen of an evangelistic character, to keep upon the minds and hearts of the people the one great subject before the church.

The Bible-school may afford a precious opportunity. Let the pastor intimate that the parents are praying for a great blessing on the church, and the prayers of children are heard as much as those of adults. Then ask if the children do not want to pray that their fathers and mothers may be blessed. The little hands will go right up. A Sabbath or two later let him say he would like to see those hand again, and inquire if there are not other friends who are going to pray. Let the teachers also try to get the pupils to pray for a revival. A little later ask the children who have been praying for their fathers and mothers, if, when the meetings come, they are not going to start in the Christian life. Some will probably say yes. A little later ask if they do not want to start before the meetings begin, and thus help to bring others in. This is suggestive of the method to be used.

Sometimes spiritual reinforcement may be obtained by requesting the congregations, in which brother ministers and Christian friends are laboring, to join in prayer for the given church.

President Finney seemed to think that this persistent supplication in some form lay back of almost every revival of any figure. Sometimes it begins through one church officer who has long and faithfully been sending up petitions. Sometimes it is through a bed-ridden invalid. Once in India a great revival was traced to the protracted praying of a poor young woman. Some one spirit is the pioneer. Then the burden is taken up by others. A fundamental principle of Billy Sunday's generalship is to send his lieutenants into the community months beforehand, to make this spiritual preparation. In Oberlin you see the room in

which President Finney himself used to be heard praying by the hour. Had he not himself prayed thus, and taught others thus to pray he never would have been the greatest evangelist of his day.

Then there should be arrangement to insure the presence of the unconverted at the meetings. As a rule, if they cannot be brought under the influence of these means of grace, they can be moved but little. Of some, it is quite certain they will attend. With others it may be needful to take measures to secure their attendance. It may be understood that parents will try to bring their children; Sabbath-school teachers, their pupils; wives, their husbands; young people, their unconverted companions, etc. This matter requires previous consideration.

It is not enough for a pastor to explain the plan, and request his congregation to co-operate. He and the officers must be constantly in touch with the people, instructing, reminding, and inspiring. Then, as the days go by, there develops a mighty determination never to give up, but to preserve and prevail. This must be cherished and encouraged—a resolute purpose and tremendous effort by travailing prayer and proper means to obtain an outpouring of the Spirit. Never a thought of anything but success. Steadfast iron faith that the desired result will come. And all this preparation must be made before the evangelist appears or the special meetings begin. For, if it is not already accomplished then, it then will be too late.

3. *Special and Final Preparation of Church Members Themselves.* Ordinarily the first week of protracted services should be devoted to the professors of religion, in endeavor to bring them to the highest spiritual state. In great union meetings, where multitudes assemble, it may be impossible to separate Christian from non-Christian. So it may be necessary to work with all together, but directing the discourses especially to the Christians, to arouse and inspire them. And afterward the addresses may be for the unconverted. But, in ordinary congregations, where there is no difficulty in distinguishing the different classes, it is far better to devote the first week solely to the professors. When they have been brought, by penitence, prayer and consecration, to an exalted spiritual level, their petitions and efforts willbe much more effective for the impenitent. For not until they reach this condition does the Holy Spirit seem to use them as his instruments.

4. *Some Prospective Results.* As the weeks pass, there comes a great change in the spirit of the congregation. Minds turn more upon religious themes. There is more disposition to perform religious duties. The giddy girl, who never seemed capable of a serious thought, is inquiring when the meetings will begin. The young man finds that his bosom friend, hitherto indifferent, is thinking about religion. The wife: "My husband was on his knees the other day, I believe he contemplates a stand for Christ." The merchant, long disregarding the future welfare of his partner, is urging upon him his duty to the Redeemer. There is a general awakening to spiritual life. The approaching revival becomes more and more the topic. When knots of the people meet, they want to talk about nothing else. Before the meetings begin some are declaring they have decided to make a confession. The "Spirit of God is moving upon the face of the waters." No man who has ever witnessed it once can ever forget it, or fail to wish he might see it again.

And in the hearts of those with unconverted friends, there may be unutterable agony. They are burdened for these impenitent souls. The distress is almost beyond endurance. It is like that of Moses, interceding for back-slidden Israel. "Yet now, if thou wilt forgive their sin —; and if not, blot me, I pray thee, out of thy book which thou hast written" (Ex. 32:32). And like that of Paul, when he said, "I have great heaviness and continual sorrow in my heart. For I could wish that I myself were accursed from Christ for my brethren" (Rom. 9:2, 3). It is when believers are in this state that their prayers are most effectual.

And often the greatest harvests reaped are from the Sabbath-school. After the meetings have commenced, and the converts are beginning to come out, there may be in the school a master-stroke. Let all assemble as usual, with opening exercises. Then,without previous announcement, let the regular programme be suspended, and the hour be spent in a heart-to-heart effort by the teachers to bring every unconverted pupil to decide for Christ. Sometimes this brings great results.

As a rule, correspondent with the spiritual preparation will be the spiritual returns, both to Christian and unconverted. Where the former is brief and superficial, the influence of the Holy Spirit on the minds of the impenitent is not deep. It is shallow and transient. They are slow to decide, they waver, and eas-

ily go back. But where there is this long, thorough, preliminary work by the professors of religion, not only will they themselves be benefited much more, but the conversions will be more sincere and sharply defined. The change of heart will be more profound and clear-cut. There will be more spiritual vigor and perseverance.

And, where the spiritual preparation has been conscientious and faithful, there often comes another thing. The majority of the converts will probably be of the kind just described, and of familiar types. But, in addition to these, there may appear cases which are very unusual and striking, yet unmistakably genuine. The Spirit of God mutates. And we see exhibitions of the inexhaustible resourcefulness of Him who is endless in circuits, innumerable in manifestations, and infinite in power. —*Presbyterian.*

Evangelize!

Evangelize!

THERE is but one answer that the Church of Christ can make to the world's unrest and sin and crime. It is to preach the Gospel of salvation from sin to every soul who will repent of sin and accept Jesus Christ in personal living faith. Each one who thus repents, believes and is saved makes one less to go on in sin and evil. Each one who is thus saved comes to rest and peace and useful service for God and righteousness. Each one who is thus born again diminishes by one the number in the kingdom of Satan and adds one more to the spiritual kingdom of God.

There are two great companies in the world, ever in the thought and view of God, and of every true minister of the Gospel. They are the companies of the unsaved and of the saved. The call of the Gospel is ever going out to the unsaved, urging them to turn from their present associations and to come into the company of the saved. This is the call and invitation of God. It is found all through the Bible. It is ringing and sounding from all the pages of the Holy Word. The true minister takes up this call and sounds it from his pulpit. In Christ's name he pleads with men to come to the cross and be reconciled to God.

The Church of Christ is commissioned to go out into all the world, near and far, and use all efforts to diminish the ranks of the unsaved and add to the number of the saved. It will not do to forget or neglect this. It will not do to substitute the teaching of morality or the expounding of philosophy or the emphasis on social service. Men must be saved. It is not enough to lift the world to a higher moral plane, or a more satisfactory economic basis, or a more sanitary condition. If souls are not saved, individually, it will not help them much to have had more healthful surroundings for their bodies, or more intellectual conditions for their minds. Souls need to be brought to Christ and saved.

The great work of the Church is that of evangelization. It can not be responsible for all the reformatory and social improvements that are needed. If it leads in its divine, supreme work of bringing souls to salvation in Jesus Christ, the men and women who are thus saved will organize the moral and political movements that will revolutionize the world. If men and women are regenerated, added to Christ and to his Church, they will do all the forms of work needed to uplift and reorganize the people of the world.

Unless souls are individually converted and saved, there can be no real reforming work done in the world. People will not respond to the calls for the better life unless the Spirit of God is in their hearts. It is the work of the Church and of the ministry to see to it that souls are saved for God. All else is easy then. Without this all real good is impossible.

No wonder then that the work of evangelization is insisted on. For the welfare of this present life, and for happiness and holiness in the future, it is absolutely essential that Jesus Christ be accepted by the individual. He who does most to lead others to safety and to service in Jesus Christ does most for the life that now is, and for the life that is to come.—*Herald and Presbyter.*

* * *

If there is to be any soul culture in the individual and in society, there must be time dedicated to this purpose. Ideals and aspirations will perish when the interests of this world crowd over from the six days into the seventh. God will not long continue to have supreme place in our lives and in society, nor will He long be worshiped spiritually and directly, nor will holy things long continue to be reverenced, when men cease to observe God's day.—*Park Hays Miller.*

THE SANCTUARY

Dual and Duel

By William H. Bates, D.D., Greeley, Colorado.

Gal. v. 17, "For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would."
Rom. vii. 22-25, "For I delight in the law of God after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord."

THE subject which I deduce from these texts may be tersely expressed in the words *Dual* and *Duel*.

In the rescue mission in Syracuse, N. Y., a young fellow of the baser sort was rescued and brought to Christ. One evening after some weeks of Christian experience, in giving his testimony he is reported to have said: "I was a tough one. I was about as bad as they made 'em. But Jesus Christ came along and converted me. Now I am twins. But the good boy has got the bad boy down, and by the grace of God he is going to hold him there and not let him up." Dual and duel.

The poet Pope has said, "The proper study of mankind is man." Scholars have the word *anthropology*, which means "the science of man, considered in his entire nature." It seems to me that at the present stage of human progress and enlightenment, the one thing that man does not know is himself. He may know himself pretty well physically. Anatomical, physiological, and medical researches have learned much concerning this body of ours, which is "fearfully and wonderfully made." Mental science has done something, but not much. The connection between mind and body, how these two coexist and act and react on each other, is as much of a mystery to-day as when in the infancy of the race self-observation began. And when you come to man's moral and spiritual nature, while something is known, the amount of what we know we do not know is simply stupendous. I once heard a college professor of psychology begin a public lecture by saying: "I am in a condition of eminent qualification to speak to you on the subject of Psychology, for I do not know anything about it, and I do not know of anybody who does!"

One of the old English divines—Ralph Erskine, I think it was—over two centuries ago wrote a book entitled "The Believer's Riddle;" and another had a book called "Orthodox Paradoxes" A paradox is something apparently contradictory or observed, but which is yet true in fact. Many riddles can be made about the Christian, since he is so much of a paradox. How the one man can be two, dual, seems a good deal of a riddle. That the two in one can be fighting each other, duelling, seems absurd; yet it is true, most true, in fact. *How* these things are, their rationale, we may not know; but *that* they are, we know, for they are very apparent. Consider—

I. *The Duality.*

By the duality I mean what belongs to the individual in his first and second births. Strictly speaking, man is dual in his first birth, i. e. composed of body and soul. In the second birth a third element is added, spirit, and the Christian becomes a trinity, as we have it in 1 Thess. v. 23, "And the very God of Peace sanctify you wholly, and your whole body, soul, and spirit be preserved blameless unto the coming of our Lord Jesus Christ." See also Hebrews iv 12. But in this discourse I follow the broad outline of the text, and consider the duality in the two parties engaged in the duel.

In the text from Galatians, the party of the first part is called "the flesh," and in Romans it is called the "law in my members" and "the body of this death." The party of the second part is called in Galatians "the spirit," and in Romans "the inward man" and "the law of my mind." Elsewhere the first is called "the old man" (Eph. iv. 22) and the second is called "the new man" (Eph. iv. 24).

The term "flesh" is often used in the Scriptures to describe the human race, as when we read in Psalm 65: 2, "O Thou that hearest prayer, unto Thee shall all flesh come." Then as we read, Genesis VI. 12, because "all flesh had corrupted his way upon the earth," it was readily enough employed to denote fallen and human sinful nature. In this sense it is of frequent occurrence in the Bible, as when the apostle says, "I know that in me, that is my

flesh, dwelleth no good thing" (Rom. vii. 18); "So then with the mind I myself serve the law of God; but with the flesh the law of sin" (Rom. vii. 25). "The carnal mind," i. e. the mind of flesh, "is enmity against God; . . . So then they that are in the flesh cannot please God" (Rom viii. 7-8). Then, by the flesh, or the party of the first part, we understand what belongs to a man in his first birth, the old Adamic nature.

As to the character of this party in the duality, the Scriptures are very explicit. The passages last quoted show the absence of goodness in it, its sinfulness, its enmity to God. We are told in Ephesians iv. 22, that it "is corrupt according to deceitful lusts."

As to the second party in this duality, God in the exercise "of the exceeding greatness of his power" toward the believer, creates him a new creature in Christ Jesus, or begets in him a new nature. This nature is "begotten, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (Jno. i. 13). And accordingly we read, John iii. 6, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."

The radical and separate character of these two parties is seen in the manifested works of each. In the chapter from which our Galatian text is taken we read: "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murderers, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the kingdom of God" (v. 19-21). And we also read in the same chapter that "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (v. 22, 23).

And these two parties are unchanging and unchangeable in their nature and character. Romans viii. 7, "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." John iii. 6, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Neither can be transmuted into the other. Educate, cultivate, refine, adorn, beautify the carnal nature as much as you will, it is carnal still.

There are the *sensuous* carnal, those whose capabilities are prostituted to most groveling purposes. There are the *aesthetic* carnal, whose sensibilities are called into play by the beautiful in nature, music, art. There are the *intellectual* carnal, who exemplify the life which concerns itself with thinking, inquiring, examining, reasoning, philosophizing. There are the *ethical* carnal, who are moral but not Christian, who think they need no gospel, no salvation, no Jesus, in order to be generous and humane, and sympathetic, and honest, and patriotic, and chaste, and magnanimous, and honorable. Sensuous, aesthetic, intellectual, ethical: it is plain that a man may belong to any of these classes and yet be without the range of spiritual fellowship with God. He is not spiritual in the Scriptural sense of that term.

Leave out, now, the sensuous, as not applicable to any one here: he may have as exquisite an appreciation of aesthetic excellence as the chiefest of ancient sculptors; he may exemplify as lofty an intellectuality as did Byron; he may be adorned with all the virtues known to a worldly philosophy; having these only, he does not know God and Jesus Christ whom He has sent. He is carnal still. Hence it is that "except a man be born again"—be begotten from above—"he cannot see the Kingdom of God." He must be "begotten again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever" (1 Pet. i. 28). Consider—

II. *The Duel.*

"The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other." And how "contrary" some of us find them to be! The word "lusteth" expresses the strongest desire, irregular and inordinate it may be, and the original (*epithumia*) goes back to a word (*thuo*) which signifies to kill. "But I see another law in my members *warring* against the law of my mind." Duel.

As to the fact of this conflict, I have only to refer to the Christian's experience. We know it well. Many a convert if he had understood this matter at the beginning, would have been saved much trouble, and in some cases disaster. Some have thought that in becoming Christians they have been brought out of evil and evil has been brought out of them, and that they have only to shout and sing victory and have a good time generally.

In the first flush of Christian love, when the life is young and weak and tender, it seems as though the Lord is pleased to screen the new disciple from temptation and from hostile up-

risings within and without; but sooner or later the combatants meet on the plains of experience and the warfare begins. "How is this!" exclaims the startled and mortified disciple; "I find I have the same carnality as before—evil inclinations, desires, appetites, lusts: surely I must have been mistaken. If I were a Christian I would not be thus."

Uninstructed, not knowing the true state of the case, perhaps he gives up and goes back to his old ways. The flesh, the law in his members, has prevailed and has brought the spirit, if there was any "spirit" there, into captivity. Had he been instructed, or had he learned it by himself from the divine Word, that the old remains in him as before and co-exists along with the new, he would have been forewarned and so forearmed, and would not have so inconsiderately surrendered.

I think it will be readily seen that if these parties within are living forces, they must, from their very nature, be "contrary" to each other, oppugnant, warring. Righteousness as a force heading up in God, and evil heading up in Satan, are aggressive. When the new righteous nature is imparted to us, it seeks to rule over us, as it should. A new government is set up, and the old monarch is overthrown. The old carnal nature does not abdicate, but seeks to regain its own.

The greatness of John Bunyan's "Pilgrim's Progress" has quite overshadowed his other work, "The Holy War, or the Taking of the City of Mansoul,"—a wonderful allegory which ought to be much better known than it is. Diabolus is dethroned and his city captured, but there lurk in holes and corners of the city certain subjects of Diabolus who are always plotting how they can get the city back by opening the gates at night to let in their old king, or by sowing discontent among the inhabitants. In such way Bunyan pictures the strife within. As Spurgeon puts it, The old lusts are under ban and curse, and while we are hunting after them to crucify them, they put their heads together and plan to regain dominion.

The first night I lay in my tent at City Point, Va., in July '64, I could hear the occasional sullen boom of cannon at Petersburg. There was no fighting going on. Apparently all was quiet save the occasional discharge of a siege gun. A tunnel was being driven to and under one of the distant confederate forts. In due time the train was laid, and on the thirtieth of that month the fort was blown up. Into the breach thus made the assaulting column sprang and fought, though unsuccessfully, to capture the city. Friends, it is quite possible that the flesh is doing us most mischief when it appears to be doing no mischief at all. An old divine used to say he was never so much afraid of *any* devil as he was of *no* devil. When he seems to be doing nothing, look out! He is a wonderful sapper and miner: there will be an explosion directly.

Did you never say: "Now I have the mastery of myself: I will never be angry again?" and perhaps right while you were congratulating yourself on the sweetness of your temper, you were on a sudden provoked from a new quarter, and your quickly rising wrath carried away your good resolutions captive! Or, did you say, "I will not be impatient any more," and directly you were as full of impatient repinings as ever you were?

But how long is this duel to go on? If these two combatants are so unchanging in their nature, evidently the conflict will continue until one or the other dies. As the spirit is immortal and the body mortal, the cessation of the conflict can hardly be expected before the termination of this mortal life. No doubt as the spirit faithfully wages the warfare, the flesh becomes weaker, its power less harmful. It is a beaten foe, but in its persistent malignity it does not know it is beaten, or will not admit it and give up, but carries on a mean guerilla warfare.

Beware of the man who says he is sinless. Says holy writ, "If we say we have no sin, we deceive ourselves, and the truth is not in us" (Jno. i. 8). But it is doubtful if we deceive our neighbors!

Some years ago, at a social gathering, I met the author of the old "Saunder's Readers." He, a good Baptist brother, was explaining to me how he lived without sin, and how the capacity of sin had been taken away. He likened himself to a glass of water in which the sediment had all settled to the bottom, leaving the liquid perfectly clear and pure. I told him I liked his illustration very much, but I thought it an unfortunate one for his doctrine. The sediment was still at the bottom, according to the simile, and I should be very much afraid that a shake would set it a flying again. perfect people, and I have generally found them the most disagreeable, touchy and sensitive people in the world, and some of them have turned out to be such detestable hypocrites that I am rather afraid of a person who has no imperfections. As soon as I learn that a brother states that he has lived for months

without sin, I wonder whether his secret vice is lewdness, theft, or drink; but I feel sure that somewhere or other there is a leak in the ship." It seems to me that when a person says "I do no sin," it is easy to take the next step and say, "What I do is no sin."

Though sin dwells within, we are not, by any means to excuse our sinning. Let us ever say, with the apostle Paul, "That which I do, I allow not" (Rom. vii. 15). And let us know, too, that if we "walk in the Spirit we shall not fulfill the lust of the flesh," and strive by as much as in us lies to maintain such walk; and still, let us not ignore, but be keenly awake to, the facts of our being.

Those who are fighting this duel are to be congratulated. Rejoice that there is a conflict. It speaks well for you. If you were dead in trespasses and sins, you would have no trouble with them. It is because you hate sin that you fight it. Said some one, "To be carried down to hell without the noise of feet is terrible." To have no conflict with sin, shows there is no presence of a righteous force within. The duality is proven by the duel. Says a versifier:

"I seem to lead a double life
My soul and sense in bitter strife,
Each day with keen encounters rife,
With each at times the victory.

"My spirit now asserts her power,
And o'er my sense triumphant towers;
Then sweetly glide the passing hours,
And I'm assured of victory.

"Then sins dark host, so late subdued—
Pride, anger, lust, a raging brood—
Assail me like a whelming flood,
And gain again the victory.

"When shall these bitter strivings cease;
When shall my soul find its release,
And gain the lasting, perfect peace,
That comes of final victory?"

III. *The Victory.*

The way to victory is through persistent, continued warfare. Let the Christian always feel and manifest his loyalty to the Lord Jesus Christ. Let him never take sides with the enemies of Christ, or the enemies of righteousness. Let him never suffer himself to be brought into captivity by the law of sin and death.

But sometimes, alas! the Christian lays down his watch: he ceases to be on his guard, and is taken captive. It is the policy of nations in warfare, to absorb the conquered into themselves,—incorporate them into their body politic and make them a part of their own nationality. When a captured professor is thus "absorbed," it is proof that he was not a Christian: he was only over on Christian ground for the time being, and the devil has simply got back his own. The captive Jews in Babylon were never absorbed: they sighed and prayed for deliverance, and it came. A true Christian in captivity never accepts the situation: he sighs and prays for deliverance, and he strikes for freedom.

Let us not fail to note that this warfare is not to be waged in simply our own inherent strength.

There is something here of very great importance to those unfortunate ones who are struggling against the appetite born of the demon, drink. What can you accomplish except a new nature be begotten in you? You may for moral or economic reasons strive to fight it down, but it is simply the ethical carnal fighting against the sensuous carnal. It is carnal against carnal, and probably in ninety-nine cases out of a hundred the sensuous is too strong for the ethical. So we must say to the drunkard: There is almost no hope—only the shadow of a hope—for you to overcome your appetite except you become a new man in Christ Jesus.

Not in our own strength, but in that of the Mighty One! Paul thanked God that his victory was to come through the Lord Jesus Christ. As one of our hymns has it:

"Stand in His strength alone;
The arm of flesh will fail you—
Ye must not trust your own."

So much of defeat in Christian conflict is due to independent campaigning, apart from the great Captain of our salvation. He has overcome, and those who stand in Him and His might shall be overcomers.

But what shall we say of those in whom no duel is waging? To be at peace with the carnal nature, to rest quietly in sin—that is death indeed!

Are there those of you who see the necessity for the conflict, who feel that you ought to undertake it, but are fearful? Fear not, for *He is able.* He will impart to you His strength if you will seek it.

Brethren, some day the stress and strain of warfare will be over. The spirit shall behold the flesh vanquished. The duel shall be ended. Victory, victory!

"I know, I know that I shall conquer,"
Though sore and hard the fight may be;
I know, I know I shall be more than victor,
Through Him who won the fight for me.

"I fight, not fearful of the issue;
My victory is sure and near;
Yet, not the less with hand and eye all watchful,
Grasp I my buckler and my spear.

"For I must fight if I would conquer;
'Tis not by flight that fields are won;
And I must conquer, if I would inherit
The victor's joy, and crown, and throne."

Bible Reading

THE TWO NATURES

I. The Fact of the Two Natures. Col. iii. 9, 10; Eph. iv. 22-24.

II. The Source of the Old Nature. Gen. v. 3.

III. The Character of the Old Nature. Eph. iv. 22; Isa. i, 4-6; Col. iii. 5, 6, 8; Rom. iii. 10; vii. 18.

IV. The Unchangeableness of the Old Nature. Jno. iii. 6; Rom. viii. 7.

V. The Source of the New Nature. Jno. iii. 3; i. 12, 13; Eph. ii. 10; 2 Cor. v. 17.

VI. The Character of the New Nature. Eph. iv. 24; Col. iii. 10 (12, 13); Gal. v. 22, 23; 1 Jno. iii. 9.

VII. The Conflicts of the Two Natures. Gal. v. 16, 17; Rom. vii. 15-24.

VIII. The Victory of the New Nature. Rom. vii. 24 and 25 (1st cl.); viii. 37; Jno. vi. 40. Rev. ii. 7; iii. 21.

FLASHLIGHTS

JESUS IS KING—John 18:37

Edwin Booth, the famous American actor, was invited to a Masonic Banquet in Omaha. He was asked what was his favorite poem. He said, "Please put the question differently. Ask me what is my favorite hymn." After a moment's hesitation he said in a low, sweet voice, —"That hymn which the world knows as Jesus Lover of My Soul." Then he recited it in his most feeling style. Again he was asked,—*"What* is your favorite prose production?" He responded, "I thank you, my brother, for asking that question. The most beautiful, impressive, noble, unforgetable, and uplifting words that were ever uttered and preserved to the world I shall do myself the pleasure to recite. Please be standing with me." With bowed head he recited the Lord's Prayer.—*Rev. A. W. Lewis.*

Look Upward, Not Downward—2 Corinthians 10:12

John B. Gough once told how he found the Lord. He was a poor, drunken wretch, walking the streets of New York City, almost starving. He soliloquized thus: "Why has the Lord left me cold and hungry? I have only been tempted and fallen like many other people; why does not God take care of me?" Then the thought flashed upon him, "You may be as good as many other persons, but you are not as good as God or Christ." Then he said to himself, "I ought to be hungry; I am a miserable sinner. I deserve to die." Then and there he resolved to become like Christ and nevermore compare himself with others. The next policeman he met, he asked him where he could get some crusts of bread, and he handed him a roll from his pocket.

During Gough's wonderful career as an orator and reformer, he ever refrained from comparing himself with other fallen men, but ever compared himself with the life of Christ. Our ideal should be nothing less than the divine Saviour. We should never be satisfied till we are in his likeness, ever asking ourselves the question, "What would Jesus do?" We should ever follow him, not our stumbling, falling human brothers saying, "I am as good as many church members," in order to quiet a troubled conscience. Such excuses will not avail in the final appraisement of soul-valuation.

Our Mission to Comfort the Afflicted—Isaiah 40:1-11

"Comfort ye, comfort ye, my people." The prophet was sent on a mission of comfort. But he had to receive before he could impart. The apostle put this admirably when he said: "God comforteth in all our affliction that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God."

The world is full of comfortless hearts. Orphan children are crying in the night. God pities infinitely, but he cannot stay the progress of these awful years, until the mystery of iniquity is finished. In the meanwhile he desires to assuage the anguish of the world by his children who are being trained for this holy

duty. Our own experiences thus become the hospital wards where we are being taught the divine art of comfort.

Is not this a clue to the inexplicable mysteries of life—our disappointments, our unanswered prayers, our trials and persecutions? Do you wonder why you should be called to pass through this special hour of sorrow? Wait till ten years have passed, and you will find that during those years some will come for help and consolation, whose experiences then will be precisely similar to what yours are now. Then you will unfold your tale, produce your prescriptions and anodynes, and show the way by which you were led from the dark cellar up into the sunny air. Above all, bring men into the presence of the divine Comforter—the Holy Spirit!—*F. B. Meyer, D.D.*

LOVE ONE ANOTHER—John 15:12

A father and son quarreled and separated in passionate anger. They were both high-tempered, resentful and unforgiving. They parted violently, hoping they would never see each other again. The father loved the boy's mother, and so did the boy. The blow crushed her. In a few months, she had eaten her heart out in sorrow and was dying of grief. At her request, the father consented for the boy to come. Neither spoke as they faced each other across the bed on which the wasted form of the sufferer was lying. They looked daggers of hatred at each other while they tried to look with tenderness upon the face of the one they loved. In a few moments, her two trembling, emanaciated hands caught hold of one of theirs and feebly drew them together, and as their fingers touched, they heard her brokenly sob, "For my sake." Instantly, two calloused hearts were melted, and they wept in each other's arms. Alas! today there are so many of us whose hand Jesus would take in His that is crimson with the gore of Golgotha and put our hand in the hand of others and say: "This is my commandment that ye love one another even as I have loved you."

The Power That Heals And Rejoices—Malachi 4:1-6

It was the popular belief of the Hebrew people, to whom these words were addressed, that the rays of the morning sun distilled the dew. So when dawn comes to those who have been sick and sleepless through the long black night, its beams bring relief and healing. The actinic quality of light is well known. "Get out, get in the sunshine, get a sunbath"—such is the advice which a wise doctor will give to his patients at a certain stage of illness. But how true it is of the fellowship of Jesus with the believer!

We are sore wounded by the attacks of our enemies, the rubs and shocks and hurts of mortal life, the fret and chafe of little things, the assaults of Apollyon in the Valley of Humiliation; but when we withdraw from these into the calm, sweet, strong presence of our Lord, a marvellous healing process is at once instituted. We experience what the Psalmist describes as "the health of his countenance." To adopt the poet's phrase, it is "as though our very blood, long breathless lain, hath tasted of the breath of God again." Those who have tasted of it may speak of it. It is a wonder, reaching far beyond the ken of human wisdom, but it is an experience to the heart. We then possess more joy than earth can lend, and may attain what time shall never spend.—*F. B. Meyer, D.D.*

THE HEART'S SACRED PLACES—Genesis 28:16

There is a beautiful legend about Zaccheus, who, while he was sitting on a branch of a sycamore tree, first spied Jesus. It is said that Zaccheus in his old age used to go every morning to the tree where he first saw the Lord. He would pour water upon its roots, pull up the weeds he found growing there and look up long and lovingly at the branches where he had sat on that blessed day when he first saw Jesus.

Are not all places sacred where troubled hearts first saw the Lord? Memory sweetly recalls the day and spot, tho we may be unable to visit the scene. Every church is sacred where souls have found Christ in the midst. It is to them the very house of God and the gate of heaven, for they realize "the Lord is in this place," for "this and that man was born here."

Every place of worship should be dear to us, for it is where the army of the Lord gathers to make "prisoners of hope" of rebels against the kingdom of God. Rev. J. R. Miller says: "Should we not do for the church what Zaccheus did for his tree? Visit it often, daily water its roots by prayers, toils and tears; keep the weeds away, so far as your own life is concerned, and make it a place of blessing to many more."

YOUR OWN PUMP—Proverb 5:15

"Drink water out of thine own cistern." So dmonished the wise man of old. What did he ean by it? Surely this much at least, that a an ought to have some sources and springs f happiness and satisfaction within himself, nd not have to go outside always for the oodness and the joy of life. Going to your eighbor's pump for water is only a make-shift usiness, and should not, for two or three very ood reasons, become a habit. If your well is irty, it might be cleaned; if it is dry, you ight be able to dig down to where the liv- g springs are. An old essayist speaks of a full mind." It is an excellent and refreshing ing to have. With it, and a good conscience nd just a little of the grace of contentment, man can be reasonably happy anywhere. His wn pump is working well, and it reaches own into a delightfully cool and satisfying ource of supply. One of the chief reasons hy we run all over trying to get pleasure out f things that have very little pleasure in them, s either that our own well is empty, or we aven't learned how to work the pump. Drink water out of thine own cistern and unning water out of thine own well.

HE POWER THAT CHANGES SORROW TO JOY—"Your sorrow shall be turned into joy." John 16: 20.

Jesus at the last was a great disappoint- ent to his disciples. He was going away hen they wanted him to remain. He romised to send the Comforter; but him ey did not know and could not see, and erefore they did not wish to change lead- rs. They longed for a temporal kingdom t Jerusalem, where the disciples could be e chief actors in the government. They uld not then understand what He meant y a spiritual kingdom, or about dying on e cross for the world. These things, in- ead of looking expedient, appeared dis- strous; but afterward their sorrow was rned into joy. Then were the disciples lad when the grave could not hold Him, hen He came forth glorified and triumph- nt from the grasp of death. When they uld not find the body in the grave, they und Christ in their midst, saying, "Peace e unto you!" "Tarry ye in Jerusalem ntil ye be endued with power from on igh". "Go ye into all the world." These nce terrified, disappointed disciples sur- endered Jesus joyously to the angelic at- endants on Mount Olivet, from whence He scended to glory. On their way back to Jerusalem, they believed that He would come again in brighter glory and bring them into His heavenly kingdom.

On the day of Pentecost prayer was changed to praise, weakness to power, fear to faith, when they were filled with joy unspeakable and full of glory. Should we not consider all our disappointments his appointments, working out for our good and his glory?

"BLESSED ARE THE PEACEMAKERS"

Christ, the only divine Mediator between man and God, has sent forth His ministers as ambassadors, reflecting His mediatorial powers, in order to reconcile mankind to the fellowship of God. Is not this the grandest mission this side of heaven, showing the Father's attitude toward His wandering children, that restoration and reunion are possible to every soul?

Incidental to this higher spiritual mediatorship we are to become mediators between man and man, nation and nation. Therefore every clergyman and every Christian should give his influence and support to all efforts to harmonize and fraternize capital and labor and warring nations. The words, "Blessed are the peacemakers," should especially characterize those who preside over the churches of the land.

The true mediator always stands true to the interests of the parties he would unite. He gives himself to both. He is not only crucified with Christ, but he loses himself in his passion for the brotherhood of man, as well as the fatherhood of God. His compassion is like Christ's: in love he is God-like; he knows that when men become brothers, comrades, they will be nearer being the sons of God Almighty.

Jesus, the model Friend and Pacificator, would have all His followers preach the gospel of eternal friendship among the people of every kindred, tribe and tongue on the face of the earth.

"Ye are my friends," the Master said to men
In sorrow, sitting in the Upper Room.
The gospel of His friendship, uttered then,
Through all the ages since doth vanquish gloom.
The years that stretch between our own and those
Are lit with golden lamps of loving hearts;
For, since He spake, a flood of friendship flows
From Him through men to men and sin departs.
'Tis thus the Master plans that sin shall end:
No soul is saved for self, His Spirit saith;
But each is sent to be like Him a friend,
To bind with love the bonds of Hope and Faith.
Thus serving Him as friends, we'll find
His life of friendship still redeems mankind.

PRAYER MEETING SERVICE

By William A. Lewis, B.D., Hay Springs, Nebraska

The last evening of October has been held sacred for centuries. Hallowe'en has lost much of its significance; but it has been the time of all times when supernatural influences reach a climax of power. It was the "vigil of All Saints' Day." Superstitions may be caricatures, but they embody a vital truth. No life in man is complete without the supernatural.

What Appeals to Us?

Revelation 1:9-20

We take our own measure by what we see, and by what we do in response. Life is measured by its "Correspondences." What constitutes our life? John was exiled in Patmos. Some would have seen only solitude and disappointment and failure. He saw God; and he heard God's Spirit. (Rev. 1: 17.)

Some throughout life see only drudgery and pain and death. Others see gold and pleasure and fame and friends and God. "The eye sees what it brings the power to see." What do we see in the busy street, in the city, in U. S. A., in the world? Read the Alpine Climbers. Question travelers.

Some do not see God in His world. As well might one live in a home and not see the presence of the Mother. Some see little in The Angelus. The animal sees grass and water. The youth see many things, but often fail to see Christ. Wordsworth was seventy before he saw The Vision Splendid. Milton tho' blind saw The Vision Beatific.

Some criticise the Church because they see only its human limitations. Christians see Christ in His Church, and come to His help. Some see in Jesus Christ only a man; but we see Him as the Incarnation of God, and the Realization of Humanity. Some see in the world only hatred and sin and pain. Jesus saw the possibilities of man and woman, even the lowest; and on every hand He saw tokens of God and in man germs of good. We see love in the life of Jesus, the love of God; and in His death and Resurrection we see His love for us. In Heaven we shall see only *God*.

Seeing God, let us have reverence. Irreverence blights much of American life. John fell as dead at the feet of the Lord Christ. Many a man in Christian America would say, "Hullo!" and congratulate himself that he had the good luck to see such a vision. We reverence human life, because we see in every human being something of God, the Creator and Father. We reverence the Bible because it is God's Book as well as ours, and Sunday because it God's Day as well as ours. We reverence law because it is the expression of God's will an of Human Nature. Let us ponder Psalms 13 63, 19.

The Will to Live

John 7:1-17

Success in life depends upon our *Will T Live*. This is more than being willing to liv It is whole-souled determination, persisten strenuous, unyielding, to live as a human be ing, up to its best. Some merely drift. The never get anywhere morally and spiritually That is not manhood nor womanhood.

The Hindu ideal of life is self-effacemen until nirvana is entered with absolute loss o personality. The drop of water falls back in to the ocean of infinity. The Christian ideal self-development, until we attain unto th measure of the stature of Christ. You kno the size of your glove or your hat. What the size of your ambition?

Will to live *Physically*. It is American t fight weakness and disease to the last gas Suicide is cowardice. Negligence of health criminal. But will to do more than live lon Make the best of your bodily powers. Be ski ful. Do things, not as an animal, but as a chil of God.

Will to live *Mentally*. True education r fines and enlarges the brain. It makes wate springs out of pig iron. It gives us true in sight, to read the world and read life, like book. Some craftsmen put Latin frescoes i the Harvard Memorial Hall, and knew no their meaning. The ancients looked into th night skies, and fabricated astrology. Copern cus read the Solar System. Some see in histor only battles, but the mentally developed se the working out of great principles, to or "far off divine event."

Will to live *Morally*. This is the "sine qu non." Character is the badge of the huma Jesus said to the worldly man, "Thou foo This night thy soul shall be required of thee

The immoral build their house upon the bog. William J. Long in The School of the Woods teaches that it is obedience more than instinct that saves the bird and animal in the wilds. Children find life in obedience to Mother, and Teacher, and God.

Will to live *Spiritually*. "There is a power not our own that makes for righteousness." Our life is wholly inadequate and unworthy, unless we reach up to God. Opening our heart to Christ, we are born into a new life. We receive spiritual correspondences. The magnet becomes a hundredfold more powerful when the copper coils around it are charged with electricity. So human life really lives only when surcharged with the Spirit of God. "He that *Willeth To Do His Will Shall Know.*"

The Radiant Life

Psalm 34

The revised version gives us a gem, "They looked unto Him and were *Radiant.*" Take up this diamond and turn it at every angle. Plunge it into water. The Radiant Life.

"Ye are the light of the world." "Jesus bids us shine." The darker it is, the greater the need, and the greater the privilege. All normal ones want to shine. The bootblack is materialistic. We desire to shine in society, in business, in politics, in influence. We may be radiant in life, practical.

Religion makes life bright, joyous. "My joy in you, your joy full." Dr. Grenfell has said, "Life is a thousand times worth living." Faces shine, which is more than features or complexion. An older sister said, "Do not worry about your clothes. *Look Happy.*" A trader in India asked, "What medicine do you Christians put on your face?" George Muller of Bristol smiled to be taken, lest they might photo him looking gloomy. Orison Swett Marden says, "No one has a right to be disagreeable." We owe the world a smile, especially our friends. There are many sad hearts in the world. What they need is not fun and flippancy, but human sympathy and divine cheer.

Love is the light of life. "The night has a thousand eyes, and the day but one; yet the light of the whole world dies with the setting sun. The mind has a thousand eyes and the heart but one, yet the light of the whole life dies when love is done." What a life of love Jesus lived! "God is love." As we look unto Him, lovingly, yearningly, our life grows radiant.

Not Apart from Us

Hebrews 11:32-40

We see in this passage the continuity of God's program. He is working out His plan for the universe and man. There are no mishaps, and no emergencies. The evolution of this purpose will be the admiration of all beings throughout eternity. "No one liveth to himself." "Others have labored and we have entered into their labors." "God having provided some better thing concerning us, that apart from us they should not be made perfect."

God's plan takes us into consideration, first of all. To us and for us everything is planned, even to the giving of His Son. Then He uses us as His agents, instead of angels and perfect beings. Man's possibilities were wrecked by man, and by man they shall be regained. This makes the work of God infinitely harder, because of the poor tools, poor agents. Therefore the triumph will be the greater. God drove Satan out of Heaven because He was the stronger. Now on earth God will drive out the devil by means of mere, sinful man. The men of God all down the ages have been conspicuously few. "Right forever on the scaffold, wrong forever on the throne; but that scaffold sways the future; and behind the dim unknown standeth God amid the shadows, keeping watch above His own."

God does not force man. He wins man by His love. He appeals to the heroic in man, to his innate approbation of the good and right.

The work of past heroes is not complete, prophets, Jesus, martyrs. We honor them most by doing our share; and so we honor God and help His Cause.

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Topics of Mid Week Meeting

Lesson: John 15:1-16. *Topic*: Growth and Fruitfulness prove Christian Life. *Text*: Mark 4:30-32. *Parallel Texts*: Matt. 7:16-18. Mark 4:20. Luke 8:15. Col. 1:10. James 3:17. Phil. 1:11. 2 Cor. 9:10. 2 Pet. 1:5-7. 2 Pet. 3:18. Eph. 4:15. 1 Pet. 2:2. Eph. 2:21. Luke 13:7.

Lesson: Col. 3:1-17. *Topic*: Living with Christ: How? Where? *Text*: Rom. 14:8 *Parallel Texts*: Rom. 8:12. Gal. 3:11. Rom. 8:13. 1 Pet. 2:24. Rom. 14:8. Gal. 2:20. Heb. 12:9. 1 Pet. 4:2. Heb. 13:18. Rom. 6:8. 2 Cor. 13:4. 1 Thess. 5:10. John 14:19. Rev. 22:5.

Lesson: Luke 5:1-11. *Topic*: Our Calling. *Text*: Eph. 4:4. *Parallel Texts*: Phil. 3:14. 2 Tim. 1:9. Heb. 3:1. Gal. 1:15. 2 Thess. 2:14. 1 Pet. 2:9. Gal. 5:13. 2 Pet. 1:3. Rom. 1:7. 1 Thess. 4:7. 1 Cor. 1:9. 1 Tim. 6:12. Rom. 1:1. Rev. 17:14.

Lesson: John 20:1-18. *Topic*: The Fir Resurrection Day. *Text*: 1 Cor. 15:1 *Parallel Texts*: Job 19:25-27. 2 Sam. 12:2 23. Ps. 17:15. Ps. 23:6. Acts 2:32. Is 53:10-12. Matt. 28:9. Mark 16:9. Luk 24:15. 1 Cor. 15:5-8. Acts 1:22. Acts 4:2

LIBRARY TABLE

By Professor Leander S. Keyser, D.D., Springfield, Ohio.

FRESH from the press of George H. Doran Company, New York, comes a book of singular worth for ministers, and also, we have no hesitancy in saying, for interested laymen. It is Dr. Edwin C. Dargan's "The Art of Preaching in the Light of its History." The price is $1.75 net, and it is fully worth it. For many years Dr. Dargan was the professor of Homiletics in the Southern Baptist Theological Seminary, Louisville, Ky., and was trained by that great master of the homiletic art, Dr. John A. Broadus, the author of two classical works on preaching. The chapters comprising this notable volume were delivered as lectures on the Holland Foundation at the Southwestern Baptist Theological Seminary, Fort Worth, Texas. The book contains a vast fund of information available nowhere else. It is not a history of preaching; Dr. Broadus furnished that; it is a treatment of the theory of preaching as historically developed from its origin to the present time. All the great men of the past who have contributed something to the fine art of sermonizing are cited. It is most interesting to note that from the beginning the greatest preachers have held that the chief purpose of preaching is the exposition and application of the Word of God; not the exploitation of human philosophy or of mystical experiences apart from the Word. Origen, Tertullian, Jerome, Augustine, Bonaventura, Luther, Zwingli, Calvin, Reuchlin, Erasmus, and many authors in modern times receive attention. It is a most instructive book, and is written in an attractive style; and, while it is broad in scholarship, it is breathed through and through with the evangelical spirit.

Like one in the olden time, Dr. Robert Dick Wilson, of Princeton, has "come to the kingdom for such a time as this." Being a Presbyterian, he no doubt believes that he was foreordained to defend the faith in these crucial days, and the writer, though holding to another communion, feels no call to dispute D Wilson's faith in this regard. He has done great thing in giving the world his "Studi in the Book of Daniel," which is perhaps t most scholarly defense of that prophet and h book ever published. Now The Sunday Tim Company, Philadelphia, Pa., has just brough out a notable brochure by Dr. Wilson und the telling title, "Is the Higher Criticis Scholarly?" Well, what shall be said of th booklet? It simply is a perfect piece of apol getic literature? It gives the finishing touc and the finishing stroke—the former to eva gelical defense, the latter to the negative an mediating criticism. Surely nothing is left their "assured results" when Dr. Wilson ge done with his trenchant analysis. But there no abuse here; nothing but solid facts and r tional inductions. Over and over again do Dr. Wilson convict the critics of lack of re scholarly research and of fallacious methods reasoning, especially of drawing overbroa generalizations from a meager body of fact Dr. Wilson's book, with all its wealth of sch larship and its citation of clear, cold facts, written in an engaging style, and is not dif cult to understand. Get it and be poste Price 25 cents.

One of the most learned treatises that w have ever examined comes from the Devi Adair Company, 437 Fifth Ave., New Yo City. The author is Professor Arvid Reute dahl, dean of the department of Engineerir and Architecture in the College of St. Thor as, and the title of his book is "Scientif Theism *Versus* Materialism," with the rath enigmatical sub-title, "The Space-Time P tential." Unless one is versed in the techniq of both science and philosophy, the book wi be found difficult to master. Mathematics also frequently employed to demonstrate t various positions. The interest of the boo for religion lies in the fact that the auth constantly proves that the whole process of n

ture's actions and development is impossible without the directing power and intelligence of God. At every point he sets forth the insufficiency of mere natural forces. "The Space-Time Potential" is evidently the realm of physical energy in which God works, and it is composed of what the author calls monons or centers of force, operating according to the laws which God primarily imposed upon them. The "Potential" is ultimately God, though He may have endued matter with secondary energies. To indicate the author's theistic position through and through, we shall make a single quotation (page 14): "As the created work of God, the inorganic world is more than mechanism, for God expresses His eternal reality in the inorganic world by His immanence in conjunction with His eternal transcendence. Consequently the inorganic world is more than a mere machine. For this reason science cannot explain the physical universe in terms of mechanism alone." Thus we see that our author rejects the crass mechanistic view of the universe, and proves that it is a worthy expression of the power, wisdom and love of the Creator. We are thankful to God for raising up so capable a defender of the theistic world-view among scientists of the day. The price of the book is $6.00 net; $6.20 postpaid.

In the last number of THE CHAMPION we reviewed an excellent book entitled "Creative Christianity," published by George H. Doran Company and written by a number of evangelical scholars of Great Britain. Unfortunately another book by the same title has just been issued by the Macmillans, comprising lectures delivered before the Divinity School of Yale University, by Prof. George Cross, of the Baptist Theological Seminary at Rochester, N. Y. This book is about as far from Biblical Christianity as the earth is from heaven. After rejecting the New Testament and treating it as an utterly unreliable record, one cannot help wondering how much of Christianity can be salvaged from the wreckage; nor can we see how the little pinch of the Christianreligion that is left can be "creative." And yet these lectures were delivered by a professor in a theological seminary of the Christian Church to the convocation of another theological seminary founded by Christian people! These two books by the same title should not be confused; the evangelical one is by Henry Wace and others; the heretical one by George Cross.

It is a pleasure to call attention to a book by Dr. John A. W. Haas, president of Muhlenberg College, Allentown, Pa., with the suggestive title, "In the Light of Faith," published by The United Lutheran Publication House, Philadelphia, Pa. It is composed of the author's baccalaureate sermons and educational addresses delivered by him from time to time. Some of them are quite brief, and all of them are very much to the point. Dr. Haas is a fine thinker, a profound scholar and a successful man of affairs—an admirable combination for a college president. Best of all, he is an evangelical Christian who has had a heart experience of the truth of our holy religion. In his preface he says that the title of his book "expresses the idea that the common thought underlying all these messages is a strong conviction of the faith in Jesus Christ, which I believe to be the final solution of all our problems. When seen in its breadth, the faith in Jesus that accepts His truth is in harmony with all that is permanent in modern knowledge." Here are vital sermons and addresses on such topics as these: "As your Gift, so is your Responsibility," "Be Men," "Try the Spirits through Christ," "Loyal College Men for the Times," "Wanted—Men of Vision," "The New American Philosophy," "Goods and the Good," "Unreal Learning." These are only samples of the rich menu provided for mind and soul in this book. It sells for $1.75 postpaid.

Just in time for notice in this issue comes a truly worth-while book by Dr. J. E. Conant, entitled "The Church, the Schools and Evolution," published by the Bible Institute Colportage Association, 822 North LaSalle St., Chicago, Ill. This book is more than welcome. It first proves that evolution has not been validated at the bar of science; then that many first-rate scientists have not accepted it and do not now accept it; also that the admissions of its advocates are fatal to the theory itself; after which it indicates in a telling series of points why no theory of evolution agrees with the clear teaching of the Bible. The second part of the book is most valuable, as it points out the only way in which the controversy between the Church and the schools can be settled. What do you suppose the solution is? It consists in a genuine spiritual experience of the rule that spiritual things are spiritually discerned, and therefore cannot be understood by the unregenerate intellect and reason. "That which is born of flesh is flesh; that which is born of the Spirit is spirit." Yes, that is the real crux.

The author believes that the Bible and true science are in perfect harmony; but, of course, the Bible and mere human speculations cannot agree, and ought not. Many people may think that the last word has been said against the hypothesis of evolution in previously published books, but we assure our readers that they will find some new counts against it in Dr. Conant's incisive, original and clearly reasoned production. The book is invaluable and most timely, and yet it is published in cheap form at a nominal price so that it may have a wide circulation and influence. Paper bound, 35 cents. Let everybody read it. Let the champions of evolution themselves seek edification by perusing it.

The George H. Doran Co. announce that, now that conditions in the book publishing world brought about by the war have improved, they will republish many religious books of permanent value and interest which were allowed to go out of print. Below we note two of these republished books; also one new book.

"These Things:" Devotional Thoughts for the Quiet Hour, by the Rev. G. H. Knight.

Bible readers have noticed how a curious three-foldness appears in unexpected places throughout the Scriptures, in the history, the legislative enactments, and the doctrinal statements.

This book is an endeavor to utilize for devotional and practical purposes some texts of the Divine Word in which Christian privilege, or Christian duty, or Christian danger is presented in a three-fold way. For example, the three-fold blessing, "Grace, Mercy, and Peace;" the great triad of Christian graces, Faith, Hope, and Love; the three-fold work of the Holy Spirit, and many similar triads.

Mr. Knight is the author of a number of devotional books, among them being "In the Secret of His Presence;" "In the Cloudy and Dark Day;" "Abiding Help for Changing Days." Price of this volume is $1.00, net.

Footsteps In The Path Of Life: Meditations and Prayers for every Sunday in the year, by Marcus Dods, D.D.

This volume contains fifty-two meditations and a prayer for every Sunday in the year. These meditations have not a little of the fragrance of St. Augustine; they are rich in spiritual experience, and together they form a devotional book of rare beauty and value. They reveal the secret of a man's joyful confidence in Christ.

Dr. Dods was a Christian, wrote Sir William Robertson, in the full sense of the word, and all that was pure and high in him was reinforced by faith, by prayer, by the practice of the presence of God, by the imitation of Christ. Price, $1.50, net.

Evangelistic Talks, by Gipsy Smith.

Dr. James I. Vance, in his introduction, tells of the origin of this book. The addresses contained in it were delivered in Ryman Auditorium, Nashville, Tennessee, on the week-days, Saturdays excepted, from February 12 to March 12, 1922. The auditorium has a seating capacity of 5,000, but the crowds were so great that the building was not only packed at the noon as well as the night hours, but vast numbers were turned away, unable to get inside of the building. The plan used at the noon hour was this: Each day a local pastor was teamed with the evangelist. The local pastor occupied the first ten minutes, speaking on some passage of his own selection from the Bible. Then without any previous special preparation, without any time in which to form an outline or assemble thoughts save the ten minutes of the first speaker's address the marvellous addresses in this volume were delivered. And they were invariably on the theme and the Scripture presented by the local pastor. Rodney Smith was born in a Gipsy tent, has the unmistakable curly hair and sparkling black eyes which proclaim his Gipsy blood, grew to manhood almost entirely without schooling. For the past 15 years he has been traveling all over the world conducting evangelistic meetings. Price, $1.25, net.

Because of Gipsy Smith's crowded life, he was unable to supply the publishers with copy to conclude the book we advertised for several months—as *"Revival Sermons."* The publishers now advise us that this volume, so long delayed, will now be published some time in September under the title of *Real Religion.* Those of our customers who ordered this book will now know, when they receive a copy of *Real Religion,* that is the same book that was to be published under the title *Revival Sermons.*

* * *

Gypsy Smith at the Calvary Baptist Church, Washington, D. C., on April 26, 1922, told of a man who said he had gotten no inspiration from the Bible, although he had gone through it several times. "Let it go through you, once," was the Evangelist's reply. "Then you will tell a different story."

EDITORIAL

What is the Duration of Future Punishment

THIS is a question that many times, first and last, has been asked but has received conflicting answers. Before attempting an answer we call attention to the meaning of two or three words and phrases that are found in th the Old and New Testament Scriptures. *Olam* is one of these words. The highest holarship has decided that this word, employ- first in Gensis 20:33 and translated ever- sting, sometimes denotes a duration that is s than eternal but always means the longest ration of which the subject or object defined capable, whether the object be the earth, a an, or Jehovah.

The Greek adjective *aōnios,* also translated erlasting, is used in the New Testament six- -six times; twice in relation to God and his ory, fifty-one times concerning the happiness the righteous, six times of miscellaneous sub- ts, but with the plain significance of endless- ss, and seven times it is descriptive of future nishment.

The phrase *eis ton aiōna,* translated "for- er," uniformly denotes "endless duration," d is employed sixty-one times, six of which late to future punishment.

The expression *eis tous aiōvas ton aiōnōn,* anslated "forever and ever," is used twenty- o times, eight of which describe the duration the ascriptions of glory and honor, praise d dominion, to Jehovah. It is used fourteen nes in the Book of Revelation; twice to ex- ess the duration of the kingdom of Christ; ree times to express the endless duration of e power, glory and dominion of God, six nes to express the endless existence and life God, and in the remaining three instances employed to express the duration of the pun- ment of the wicked. These words and their gnates found in other languages imply a dur- on without limitation. It is evident enough erefore that a misuse of these words in an ef- rt to limit the duration of future punish- ent is from an exegetical point of view, dis- nest and unpardonable. The words have to emptied of their original and obvious mean- g before they can subverse any such purposes. The duration of the bliss of the redeemed is idently imperilled by this false exegesis. St. regory speaks of this peril in these words: "If that be false which God threatens (eternal punishment), then that which he promises (eternal life) is false also." Speaking of the terms in question, Professor Moses Stuart, one of the earlier and ablest New Testament exegetes, puts the case thus:

If then the words *aion and aiōniōs* are applied sixty times in the New Testament to designate the continuance of the future existence of the righteous and at least twelve times to designate the continuance of the future misery of the wicked, by what principles of interpreting language does it become possible for us to avoid the conclusion that *aiōn* and *aiōnios* have the same sense in both cases? The result seems to me to be plain and philologically and exegetically certain. It is this—we must either admit the endless misery of hell or give up the endless happiness of heaven.

The opinion of Gregory and Stuart on this subject is supported not only by almost every eminent orthodox scholar but by unorthodox writers as well.

The Rev. Thomas Starr King (Unitarian), in a pamphlet entitled "Eternal Punishment," thus states his conviction and that of other leaders in his denomination:

I freely say that I do not find the doctrine of unlimited salvation of all souls clearly stated in any text or in any discourse that has been reported from the lips of Christ. I do not think we can fairly maintain that the final restoration of all men is an explicit doctrine of the Four Gospels. We needlessly narrow the grounds of opposition to sacrificial orthodoxy by attacking it from such a position.

While discussing this subject Columbus Green asked Theodore Parker this question: "As a Greek scholar and not as a theologian, will you tell me what the Scriptures teach concerning the final condition of the finally impenitent?" Mr. Parker replied: "There is no doubt that Jesus Christ taught the endless suffering of the wicked. But I do not accept the doctrine on his authority."

In a word, the Bible leaves the impenitent sinner in Gehenna suffering the judicial penalty of his sin; it nowhere speaks of a restoration; it gives no assurance that punishment is of limited duration or that the final holiness and happiness of all mankind may ever be expected.

But notwithstanding this obvious teaching of the Bible there are those who continue to entertain a different opinion as to the future and as to the duration of future punishment and multitudes who give it no thought whatever.

A theory once held that for a time was very popular in America, though now almost entirely abandoned, was designated "death and glory." The phrase implies that when men die, whatever may have been their life on earth, they will go straight to everlasting bliss.

At the birth of Universalism, 1770, this theory was adopted by its followers with scarcely an exception. In a book entitled "Universalism Illustrated and Defended," by O. A. Skinner, the doctrine is thus announced: "So far as admission to endless glory is concerned the saint and sinner stand on a perfect level; all are alike, all equally honorable, glorious and happy. We all shall be equal to the angels."

In 1841 Hosea Ballou announced that though he had been in the denomination twenty years he had never heard any other doctrine but death and glory preached but once, and then so indistinctly and evasively as to leave the hearers in doubt as to the preacher's position. As late as 1856 the Sunday school catechisms of Universalists taught the death and glory theory.

But later the question put by the Channing Unitarians to the Ballou Universalists was this: "Can the passage through the doorway of death of itself change completely and fit for heaven the character of a reprobate?" That question and the reasoning that led up to it, and that followed it, wrought much havoc with the earlier belief. The more thoughtful Universalists were not long in seeing that the teachings of Dr. Ballou and his immediate followers were entirely out of harmony with a rational view of human nature and divine justice.

Since the days of Dr. Alonzo A. Miner (1814-1890) we have not known any clergyman of the Universalist denomination who has advocated the death and glory theory. As to the future of the human soul Universalists and Unitarians at present entertain essentially the same view, which is this, that all men in the future life, and in some place, somewhere, must suffer for a time; a theory far more rational than that of death and glory. This theory has died a very rational death.

Another teaching as to the fate of the unrighteous is annihilation. According to this view, when the last unrighteous man dies a nihilation will have performed the task assig ed it and the universe will be forever rid sin and sinners. And it is sometimes serious asked if such disposition of the unrighteo would not be all around a blessing and an a vantage. There are those, increasing in nur ber, not very bad people, who feel that th have had enough of existence, though not ha ing had any serious quarrel with it; they a nigh tired out and would prefer oblivion ar endless repose to a continued existence of ar kind or anywhere. There are those who, loo ing at human life "fairly and straight," ar discovering much injustice and cruelty and n seeing how any subsequent life is likely to b freer from trouble or limitation, richer in hop or fuller in achievement, would like above a else to end their existence in nothingness. Suc people, as would be expected, decide in favo of annihilation.

There are others who look with favor upo annihilation because of a feeling of ill-adap edness for a future spiritual life and inabiliti to make available anything in such a life tha would be an advantage over nothingness.

And there are others who, having an unclea or warped conception of heaven and hell, sa they would much prefer extinction to livin even in heaven if peopled with professin Christians such as they have known on earth But a little serious thought might give a shoc to such complacency and conceit, and also sho a strong probability that extinction in the na ture of things will not be of their choosing however much preferred, and that it woul rather be the part of wisdom to make the bes possible preparation for the future in view o a possible continued existence after death.

There is another theory as to the future o impenitent sinners which is this that they wil wake to consciousness in another world, b consigned to a place of punishment, and afte suffering for a while be blotted out of exist ence. This doctrine has been termed both ex tinctionism and destructionism. It has, how ever, been so extremely difficult either o Scriptural, scientific or philosophical ground to defend this theory and it has met with suc weighty objections that it has not made an decided progress.

The metaphysical argument that is employ ed against annihilation and extinction carrie decided weight with all philosophical minds The argument takes this form: the mass o mankind believe in a life after death, and al men do this when their minds are in a norma

condition. And it is generally conceded that no guide except the Inspired Record is safer than a normal and widespread conviction.

Again, what is termed the moral argument should not be overlooked. It is this, that while annihilation may subserve the wish of an unrighteous man, yet a belief in it never can inspire or lead to what is really worth while. A writer on these subjects puts the case in these words: "Where is the man who can stand up and say, I was a drunkard, a gambler, profane, licentious, a Sabbath-breaker, and prayerless, but I became a believer in annihilation and instantly lost all desire for vicious things?" And we may add this question, Where is to be found a young man or woman who can say, I started in the downward path, but was reformed by embracing the doctrine of annihilation? Or who, when contemplating murder or suicide, ever was arrested in his purpose by a belief in the doctrine of annihilation? The tendency of a belief in that theory is rather to destroy the restraining force of moral and religious obligation and at length land one on those bleak shores of hopelessness where sin, crime, violence and suicide are not far off. There are perverse men who welcome any scrap of evidence that there is no after destiny. It would be something like an enchantment and an invitation to continue in sin, if men could believe that they were to end their career in a state of eternal forgetfulness of all their debauches and blasphemies. "The august and icy solitudes of nothingness" would have no terror and they would kill themselves tonight if assured that it would end all and that they could escape the disgrace of a suicidal surrender. But what a defeat of justice it would be should a monstrous lifelong wretch complete his most nefarious crimes, then retire to his room, lock his doors, bolt his windows, blow out the gas, seek his bed and sleep forever! Could such a release from the grand and awful moral responsibilities and accountabilities which man's existence solemnly has imposed upon him be possible in a well-administered universe?

It is evident therefore that if annihilation should occur at death it would prevent in many cases the enforcement of either chastisement or judicial punishment. One of the natural consequences of sin is remorse; but in case a sinner dies while perpetrating a crime there would be no time for remorse. And assuredly it would not be judicial punishment for a desperately wicked man just to be no more. One cannot see how it would be possible for eternal justice to allow such an easy get-off for a hardened law-breaker and criminal.

And, again, it seems reasonable that one of the attributes of moral agency is immortality. At any rate, if anything is impossible at the hands of God it would be the annihilation of an intelligent and morally responsible human soul, however perverse and neglectful of the Christ-life it may have been. Concurrence in an opinion expressed by the author of "Ecce Deus" is not difficult:

> It is easy to pronounce the word annihilation, but has its meaning been fully considered? There need not be any hesitation in reverently declaring that God cannot annihilate a moral agent.

Nor is it improbable that the immortality of every human soul, as already suggested, has been placed beyond any peradventure. The omnipotence of God cannot do impossible things; it cannot make two neighboring mountains without a depression between, nor can it make two and two other than four. And so, if in creating a human soul God endowed it with immortality, which seems reasonable enough, then He may not be in a moral attitude to smite it out of existence however perverse and sinful it may have been.

Annihilation on scientific grounds is confronted by another serious objection based upon the indestructibilty of things in the natural world. It is probable that not a particle of matter has been added to the physical universe or lost from it since its creation, though the changes undergone possibly by every particle of matter may have been next to infinite. Would it not therefore seem even more probable that such things as memory, consciousness, and conscience will live on, whatever vicissitudes may befall either the individual or the entire universe of material things?

Maurice Maeterlinck, author of "La Mort," puts the thought with brevity and force: "Total annihilation is an impossibility, for we are prisoners in an infinite, without outlet, where nothing perishes; where everything is dispersed, but nothing lost."

There is another theory as to the future of the sinner held by those who feel that there are neither Scriptural nor scientific grounds for either restorationism or annihilationism. It is this: The souls of the unrighteous begin their sufferings at death, and at the same time begins a loss of the different faculties and powers of the mind, and later those powers pass into a state of hopeless idiocy closely bordering on unconsciousness—a torpid state in which

pain, remorse, the sense of guilt and shame will no longer be felt, and at length there will reign in hell the silence of helpless and hopeless imbeciles, a silence that will be unbroken forever.

In one of the strange meditations of Swedenborg is this description of the unrighteous in the spirit world:

> There were some who believed that they should easily receive divine truths after death when they heard them from the angels and that they should then believe, amend their lives and be received into heaven. But it was not so; they lay as if dead.

No doubt those who advance this theory, which atrophies the soul, mean well for the unrighteous; they would shield them from endless suffering and have only the monument of sin remain in the universe—a graveyard of living souls that never think or feel.

However satisfactory in some respects, this theory may be it is all the same grewsome and hideous beyond endurance; it is not supported by Bible teaching, and its philosophical support is very greatly diminished if we carefully distinguish between the effects of sin upon the physical body and upon the mental powers. For while sin often results in an impairment or disease that injures and sometimes destroys the tissues of the body and cells of the brain, yet there are reasons for supposing that the activities of the soul when freed from the body are not in the least diminished. The probabilities are, as we have already seen, that unrighteous men in the future will retain their inclination to continue in the ways of vice, and that when the resurrection body is received they will have unabated and ever-increasing desire to sin, though restrained in their opportunities. A passionate man in this present life is often no less lustful as the years go by, though his physical organism is passing into decreptitude and decay; a murderer is no less a murderer though his arm is so palsied that he cannot strike an intended or desired blow.

The history of Satan likewise throws light upon the thought before us. He is under restraint, but though centuries have passed since his fall, his energy and malignancy appear just as pronounced today as when first he was banished from heaven. Indeed, there are many reasons for thinking that never has this seducer of mankind been more active and malignant than he is at the present hour.

It was a dreadful thing that Lucifer, the honored lightbringer, who was perhaps the highest of all the angelic intelligences, should have sinned at the outset, but more dreadful that he should have remained through all time the same malignant and miserable being and persistent transgressor that he was on the day after his first rebellion and defeat.

But sin and its outcome are essentially the same in human nature that they are in Satanic nature. So that if we adopt the same reasoning as to the persistency of a sinful nature in case of a human being that we have in case of Satan, the unrighteous when consigned to hell will not be seen composing themselves for an endless sleep or a quiet rest but will be found growing more and more active, desperate and perhaps sensitive as eternity rolls on. And hell, as depicted not only by Edwards but by Dr. Channing and other candid and thoughtful Unitarians would be fully realized.

In a word, the everlasting survival of the consciousness and conscience of the sinner seems as firmly established as any other proposition in metaphysics, and we venture the statement that every recent advance in Biblical criticism and in metaphysical investigation is against the annihilation of the human soul at death or at any time after death.

The theory at the present time that is more generally held by unorthodox people than any other is this: that the unrighteous will receive limited punishment, beginning at death followed by restoration at some time in the future.

All modernists with scarcely an exception, and the same may be said of the other cults, hold that the sinner must be punished and that the punishment will continue as long as the sinner remains impenitent, or until the merited punishment has been inflicted. Roman Catholic ecclesiastics hold this view as to their own people, Purgatory being a place for both the punishment and the purification of all Roman Catholics, of popes as well as of the humblest and wickedest members of the church.

The contention of the Universalist and the Unitarian is that though the sinner should continue his rebellion for a very long time, he will at length become tired of it, give up his wicked ways, ask and receive God's pardon and enter heaven. "The glory of Paradise will thus swallow up the gloom of hell, though perhaps unmeasured ages hence."

While this view cannot be deduced from the Bible, nor from the nature of things, yet it is held because of the horror of endless punishment. The Unitarian opinion, which is also that of the Universalist at the present time, is thus stated by two of its advocates:

> Heaven and earth and stars in their infinite number, all worlds that roll through the great Creators

space, would raise one universal shout of horror at the endless punishment of sinners. . . . An eternal hell would make the God inflicting it more reprobate and more deserving of such pangs than any human being, though we should imagine one uniting in himself the crimes of all the Caesars and the Borgias, the Hapsburgs and the Bourbans, the Sultans and the Tsars.

But this indictment against orthodox Christianity is not against a limited future punishment.

At a recent convention in Gloucester, Mass., August 27, 1920, were assembled two thousand Universalists to celebrate the landing of John Murray, said to be the founder of the Universalist church in America. The principal speaker, Dr. H. R. Rose, made these announcements:

Hell is the most diabolical myth that has ever tortured the human brain. . . . It is impossible to punish the human soul forever. If you put the human soul in what may be described as hell, by-and-by it will adapt itself to hellish conditions. It will change its hell into benefits. . . . We believe in the punishment of sin either here or hereafter. Our Church does not believe in easy morals or in death deliverance. It stands for the doctrine that the human soul cannot be destroyed and cannot be punished forever.

Other Universalists tell us that no human being can realize a punishment that can last forever.

Whether or not hell is a "diabolical myth" is the question under discussion. But as to being able to realize the punishments of hell this is to be said, that a multitude of things that enter into human life and into our thoughts and beliefs are such as cannot be realized. An endless heaven is as far from human comprehension as is an endless Gehenna. Few if any criminals led to the scaffold realize that they are going quickly into eternity; much less do they realize what eternity is. Fifteen minutes before the death march begins criminals in some cases eat a hearty meal, and do this with a relish. And even after the cap is drawn over the eyes condemned men sometimes half hopefully wait for the reading of a reprieve. "There is an opium sky stretched over all the world," says the great philosopher of India. And what adds to the dismay of such experiences is the fact that those who are the most self-composed and most indifferent to all religious appeals are those who are nearest to the fatal line or already have crossed it. And is it impertinent to ask whether those who advocate future restoration are perfectly sure that it is not "an opium sky" that is over their heads when insisting that sinners at some future time will be redeemed and enjoy heaven ever afterwards?

At the present time those who oppose orthodox views generally concede that future punishment, if there is such a thing, must co-exist with sinfulness, whatever the duration may be. In other words, as long as a conscious being remains sinful, so long must a conscious being suffer. Everlasting wickedness therefore will bring with it everlasting woe.

But what evidence, it may be asked, can be presented to show that the so-called finally impenitent sinner will give up his sin and that hell will be transformed into heaven? Has such a claim any better support than a guess, or a wish that comes under "an opium sky," or a will to have it so?

One need not be told that those who have the most carefully studied these problems are assured that punishment in no way is reformatory. Jesse Pomeroy has been in prison from boy to manhood, certainly long enough to reform; he has improved his intellect, but morally and religiously no change for the better is apparent. He spends his time not in religious contemplation but in reading, writing and planning some way of escape; with a screwdriver in hand he would have killed a prison guard the other night if the guard had not drawn his gun in self-defence.

It is a wise observation of Edmund Burke that the infliction of penalty for crime has not the slightest tendency to improve the character of the guilty. Criminals, as is well known, after being in prison for twenty years or more, commit another crime worse perhaps than any previous one, and do it the very day or night after their release.

If criminals while in prison ever are reformed it is through the ministry of Christianity and not through bolts, bars and prison cells, a bread-and-water diet or by any other form of punishment.

Charles S. Whitman, Judge of the Court of General Sessions, New York, who is regarded as one of the most careful and thoughtful students of criminology in that city, gives this as his opinion:

The criminal thirty years of age is hopeless and his reformation is impossible. A criminal of that age should be put away for life that he may be prevented from propagating his kind. A State's Prison is not a reformatory, and the public is blinding itself to facts when it does not recognize that a released prisoner is a greater and more dangerous criminal than he or she was when the serving of the sentence was begun.

Judge Sherman of the Superior Criminal

Court in Boston, when imposing the maximum sentence upon two pickpockets, made this statement:

> I see no reason why the full sentence according to law should not be imposed upon these defendants. Pickpockets do not reform. Their method of livelihood is an easy and lucrative one, and I have never known one that gave it up. In imposing these sentences it is my earnest desire to protect the public from their skill just as long as the law will allow me. It is simply a case of confining them for as long a term as possible before they are turned loose to prey upon the people once more. There may have been a repentant pickpocket, but I have never seen one. There may be a pickpocket who has reformed, but I have never heard of one.

A prison chaplain of twenty years' experience in one of our penal institutions admits with regrets that he never has known one case of true reformation among the confirmed criminal class. Nor is there a word or hint in the teachings of Christ that Gehenna is any more of a reformatory than is a States' prison for those who enter it. In the nature of things it cannot be a reformatory, it is a place whose design is not reform but punishment, and there is no process of evolution that can make it otherwise.

The persistence in wrong-doing and the enslaving effect of sin and trangression should also be taken into account. There is an unrepealable law that the course pursued by the unrighteous leads to greater unrighteousness and to ultimate fixedness of character. Rev. 22:11. The longer a path of unrighteousness is walked in, the stronger becomes the probability that there will be no change; hence the probabilities are increasing every day that the direction in which the transgressor is now going is the direction he will continue to go until his destiny is unalterably and forever fixed; his choice of the better things becomes at length impossible. The wider the range of observation the stronger will be the conviction that there is no despotism so absolute and tyrannical as that of sinful habits, though there are many assurances that if even very bad men will accept the Lord Jesus Christ, repent and become righteous, they will find in God a helper, a refuge and a friend. Yet the fact and peril remain that after a time the transgressor as a rule will have no disposition to turn from his evil ways or to ask God for help or seek the friendship of Christ. Slavery to vice ultimately becomes so relentless and remorseless that its victims will suffer and still continue in their suffering though at the same time knowing that reform would restore them to health and respectability. Today they resolve to do better, but tomorrow they deliberately break their resolves. The maxim, "Once a criminal always a criminal," needs qualification, but is based upon general observation. "People do not persist in their vices because they are not weary of them," says Hazlitt, "but because they cannot leave them off. It is the nature of vice to leave no resource but itself." The following saying constantly is being confirmed: "Sow an act, reap a habit; sow a habit, reap a character; sow a character, reap a destiny."

A distinguished metaphysician has made the statement that a wayward character is forever fixed as early as the twentieth year of one's life unless some power from the invisible world comes down to release and uplift the soul of the unfortunate victim. The slave of any bad habit or vices has been known to weep and resolve to reform and yet repeat the same vice at the coming of the next temptation. The fact seems to be that atrophy of the will in such cases is the malady and that the disease is no longer under control. In other words, it is this inability to will to do right that is the transgressor's doom. It is a condition that God's infinite resources cannot amend unless the guilty man yields, which after a while he will be sure not to do, even though a final ruin is full in view.

Those who are looking for an ultimate escape from the habits of a lifetime will do well to read De Quincy's "Opium Eater."

As the reader will recollect, Coleridge as well as De Quincy, was a slave to opium, and writes thus to his friend Mr. Cottle:

> Had I but a few hundred pounds, but two hundred, half to send to Mrs. Coleridge and half to place myself in a private madhouse, where I could procure nothing but what a physician thought proper, and where a medical attendant could be constantly with me, then there might be hope. Now there is none! O God, how willingly would I place myself under Dr. Fox in his establishment; for my case is a species of madness, only it is a derangement, an utter impotence of my will, and not of my intellectual faculties. You bid me rouse myself! Go bid a paralytic in both arms to rub them briskly together, and that will cure him! He would reply, "Alas, that I cannot move my arms is my complaint and my misery."

Here are expressions of the hopeless bondage of a very eminent man to a bad habit. One would think that such a man as Samuel Taylor Coleridge could have roused himself; but it was too late. He had taken one step after another in the formation of this drug habit until there was left no power of resistance and he became a helpless, hopeless victim. He lived on a few years, then died, an object of charity,

in the house of a friendly physician in the city of London.

Or take two cases that are frequently under observation—that of the drunkard and that of the victim of impurity. There comes a time in the career of the drunkard when both the clergyman and the physician shake the head, and no longer can be of service. The blood is sluggish, the eyes blurred and heavy, the nerves shattered, the whole physical organism poisoned, the will unable to act and nothing left but to suffer till death ends the unfortunate and miserable career. Men of the most brilliant intellect, not by the hundred but by thousands, through the alcohol habit have gone to a horrible death, being without strength to stay their steps though in full sight of the drunkard's hell.

Then think of those other victims, whose sin is thought by some biologists and sociologists to be the most deplorable known to humanity, against which a woe dreadful and unmitigated and unrecoverable has been pronounced. Vitality is exhausted, the physical organism corrupted, the mind incapable of choosing anything but the cruel and detestable vice itself, with the additional wickedness of constantly seeking to lead others into the same path of misery and wickedness! Few escape from this dreadful life when well on the journey. What chance then is there for restoration here or hereafter since the direction and tendency of the present life are so generally prophetic of the life to come? The law seems to be well established that if one wastes one's youth, one never has a second youth to fall back on; if one wastes one's middle life, one never has a second chance at middle life; and if one wastes old age, one never has a second chance at old age, and therefore what possible evidence is there, if one wastes in sin and transgression the present life, that one will have a second chance, or a second probation? All the experiences of human life seem to point steadily in one direction—that of fixedness of one's destiny when the soul passes through the gateway of the invisible world.

But looking at the subject from other points of view, one is confronted with these questions: If in this world, with all its inducements and invitations to righteousness, men turn from the offers of mercy and continue in their course of self-inflicted misery, and at length lie down and die in darkness and horror, what is the likelihood that they will be any better minded in a world to which they have been banished under the curse of God? or what the likelihood that God will show mercy hereafter on some grander scale than He has in the present life? or what the likelihood that in the future He will provide some more effective scheme of redemption than the one offered to men here and now? And if the Holy Spirit cannot or does not in this world, where has stood the Cross of Christ, win the unrighteous from their unrighteousness, what the likelihood that He will do so in a place where the most hardened outcasts and criminals the world has known are confined—the abode of demons, God's great prison house, "without chapel or chaplain"? Would not such a place be the last one in God's universe in which to reform unrighteous and vicious men?

The vision granted John in Patmos was such as from the nature of things, and from human nature, would be expected. The unrighteous are represented as in the greatest torment imaginable, but still by their own choice they continue in their torment though the portals of heaven were wide open to them:

> And the fourth angel poured out his bowl upon the sun; and it was given unto it to scorch men with fire. And men were scorched with great heat; and they blasphemed the name of God which hath the power over these plagues; and they repented not to give Him glory.
>
> And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds. Rev. 16:8-11.

There is possibly another reason why the wicked may choose to go a-hiding in the solitudes and sorrows of the under world; it already has been mentioned and is based upon the well established theory that every word spoken, every thought cherished, and every slightest emotion make their record, not on the face alone, but on the entire physical man. The criminal was nearer right than one might think when saying "I am all face."

A Unitarian writer is doubtless correct in saying:

> The human body is plastic to the stress of good and evil thoughts, of high and low ideals. If we could have a perfect chemistry, I doubt not that it would detect in each man's bodily tissues an abstract, brief chronicle of all the vices of his past life, of all the ignoble passions to which in the sphere of the imagination he has allowed full swing, though he has not dared to put them into the concrete of action.

It is George Eliot who says: "Under every guilty secret there is hidden a brood of guilty wishes whose unwholesome infecting life is

cherished by the darkness." But the dreadful thing about it is that those guilty wishes "cherished by the darkness" are stamped on the physical body as plainly as if the wishes had been gratified, and in turn will be transferred to the spirit body.

Now what has science, philosophy or liberal religion proposed as a remedy or an escape from these marks and signatures of outward sin and sinful thoughts and wishes that are written and engraved upon the physical body while in this world and then are transferred to the spirit body in the world to come, to remain forever as witnesses of sins committed? Would not the doomed soul choose hell rather than to be a spectacle for a righteous universe to look at.

The summing up of what we have been sa ing leads to this question: Since the Unitaria Universalist and nearly all modernists conce that punishment may continue generation a ter generation, ten thousand times ten thou and years, perhaps, and since punishment h no tendency whatever to reform the deprave and since the penalty of unrighteousness is a increase of unrighteousness, and since th masks worn by wicked and wretched men w be torn off, so that they will be known as nev before, what rational expectation can there l for the restoration of those who enter the wor of punishment where the words of Christ a ever repeating themselves: "Depart from m ye cursed, into everlasting fire, prepared f the devil and his angels?"—*L. T. T.*

In Defense of a Scientific Writer

IT is much to be regretted that Professor Arthur M. Miller, of the University of Kentucky, should make such an unkind attack on Dr. George McCready Price in *Science* for June 30. One cannot help deploring the fact too, that a magazine like *Science* has admitted such an undignified article into its columns. Surely such scorn and abuse of a fellow-mortal is neither scientific nor ethical. If Professor Miller thinks that Dr. Price is in error, he has a perfect right to point out the mistake in a calm and judicial way; but to descend to abuse is wrong and saps one's confidence in the good judgment of some scientists.

I cull some of Professor Miller's expressions. He calls Dr. Price an "alleged geologist," speaks of his "scientific vagaries," "reactionary theology" and "preposterous opinions," and declares that he is "a member of no scientific body," is "absolutely unknown in scientific circles," and has "the effrontery to style himself a 'geologist.'" He also represents Dr. Price as still a teacher in Lodi Academy, whereasevery informed person knows that he hasbeen for quite a while the professor of geology and biology in Pacific Union College, St. Helena, Cal. Instead of being "a member of no scientific body," Prof. Price informed me in a letter dated July 3d that he is a member of both the California Academy of Sciences and the American Association for the advancement of Science, and that, as a member of the latter organization, he attended the now historic meeting at Toronto. Thus the critic proves by his errors that he is far from being infallible. Then what about his scientific judgment

My recent experiences with evolutionists i newspaper discussions lead me to say that the out-dogmatize all the theological dogmatists o the Middle Ages. I have read many of th works of those great theologians, as well a those of earlier and later ages, but I must sa that they cannot hold a candle in dogmatism oracular assertion, arrogant superiority, an contemptuous expressions to the evolutionist with whom I have recently come in contact The evolutionists are cocksure of everything Their invariable dictum, uttered in the ton of an oracle, has been that the opponents o evolution have "absolutely no scientific stand ing." An air of superiority, a haughty mien and an intolerant spirit—these seem to b their chief characteristics. Their theory o evolution is treated as if it had become a *noli me tangere* (touch me not). Has th theory that we are brothers of the apes be come sacrosanct?

Prof. Miller is a teacher in the University of Kentucky, an institution which the Chris tian people of that state are helping to suppor by paying their taxes. Yet he scoffs at Christ ian theology and the Bible. For example, i his opening paragraph he says that upon Prof Price's "scientific vagaries a reactionary theo logy relies much in its recent attack on evolu tion—the result of a recrudescence of the ol conflict which such a theology has ever wag ed against the progress of science."

By the way, I cannot help stopping her to observe that surely it is a mark of wonder ful scientific "progress" to try to make ou

people believe that man has descended from a hairy, brutelike creature with a long tail, near kin to the anthropoid apes, climbing about in the trees of the woods and jungles of primeval times, instead of having been created a rational, ethical and spiritual person in the image of God! Professor Miller also says condescendingly that Dr. Price has had "numerous articles in the religious press—chiefly the Philadelphia *Sunday School Times*." He derides Dr. Price for teaching "a literal creation of material things. . . all at one and the same time, just as set forth in the first chapter of Genesis." Genesis does not teach that, nor does Dr. Price. Again Miller says of Dr. Price, "his Genesis account, which he is out to defend at all hazards, goes by the board." He speaks of Dr. Price's "solicitude for harmonizing his views with those of the Bible." Dr. Price always keeps one eye "on Genesis," he says, and yet "has the face to accuse all 'other geologists' of being biased," etc. Again Miller breaks out thus against Dr. Price: "And this is the man who, in support of a literal Genesis, is hailed by the 'Fundamentalists' as their great champion," etc. I have quoted parts of sentences to save space, but have not distorted the writer's meaning, and have simply brought out clearly the innuendoes he casts at the Bible. Yet he is a professor in a State university supported largely by Christian people who sincerely believe that the Bible is the Word of God given for man's salvation.

In one of the daily papers of Columbus, Ohio—a fair and honorable journal, I desire to say—Professor Walter C. Kraatz, of the Ohio State University, recently gave Professor Miller's "Science" article his hearty endorsement. He also informs his readers that another professor of the same university sent a protest to the Northern Baptist convention at Indianapolis, aligning himself with the radicals; yet those radicals, very largely on account of their acceptance of the theory of evolution, tear the Bible into fragments and reject some of the vital doctrines of Christianity. Now let me say kindly but firmly, the thousands and thousands of evangelical believers in the State of Ohio pay their honest taxes for the support of her State university, and as American citizens in this free country, they have their inalienable rights.

The times and conditions demand of all evangelical Christians to stand firm and unafraid. Let us not quake at the taunts of liberals and infidels, who call us "back numbers," "reactionaries," "non-progressives," "ignoramuses" (this term was recently applied by a university professor to people who do not accept evolution) "no scholars," "no scientists," etc., etc. We are not ultra-conservative; we are progressive evangelical Christians who study, think, reason and investigate; but we cannot convince ourselves that it will make for progress, or human well-being in general, to get the people of our country to believe that they are the offspring of or brothers to the apes, instead of the direct handiwork of God, created in His image.—*L. S. K.*

A Fortunate Face

THERE is an old nursery ditty which tells of a swain interrogating a fair rural maiden concerning her prospective dowry. "My face is my fortune, sir," she said. The Bible's face is fortunate. It carries such an open, frank, honest countenance that ordinary people really take it at its face value, with no suspicion of its integrity and without any impairment of its veracity. It does not have to resort to the use of powder, rouge, lipstick, eyebrow pencil, kid curler, cold cream, marcel wave, bobbed hair, flapper golosh, or other appliance to enhance its beauty and make it more attractive. Its beauty unadorned is most adorned.

The recent annual report of the American Bible Society shows that the past year 4,855,664 Bibles were circulated, and it is doubtless safe to say at least 95 per cent. of the people who received and read them did so confiding in the Book's truthfulness and accepting it as the Word of God.

This fair-seeming is fortunate for the Bible and for the readers of it, for thus they are in position to receive the good it proffers and obtain the richness of its treasures. While this situation continues, the Scriptures are likely to hold their due place.

But a serious menace impends, and it is now—indeed has for some time been—in execution. The great mass of the people may not be much affected by it as yet, but they are in imminent danger, and it is a fact that not a few on the outer edges of God's hosts have been driven from their position and brought into the toils of the enemy.

The assaults of higher-critical modernism

on the Word of God, the warfare being carried on by teachers in our universities, colleges, and even lower schools—are working sad havoc.

Two boys were in a fray, and of one it was said, "His mug was so battered his mother didn't know him." We have recently been reading reviews of books by Methodist professors in Garret Biblical Institute and Boston University, and by Baptist professors in Crozer and Rochester theological seminaries—not to mention other schools—and to make their points they have maltreated the Bible's fair face, not only by casting suspicion on the authenticity and veracity of, but actually multilating the record, until the face resembles the "mug" of the boy-melee. That is what the errorists have to do in order to make their points. As every one knows, or should know, in matters of interpretation, the orthodox, the fundamentalist evangelicals, who use a whole Bible, have it all their own way. Makers of great abiding creeds of Christendom—Nicene, Athanasian, Chalcedon, Augsburg, Helvetic, Heidelberg, Dort, Church of England, Westminster—did not presume to maul and maim the Sacred Oracles. The Bible of the "liberals" is a battered and (excuse us) busted Bible. And some are proposing now to make a new Bible!

A letter from the competent teacher of an advanced Bible class is before me. "A young woman preparing herself for a teacher, in one of the most reputable institutions in a Western state, came to see me. She was in deep distress and, as she told me her story, wept sorely. She said that ever since she had been attending the college the faith of her childhood had been held up to ridicule in all the classes, until she had come to the conclusion that she was losing her faith. For this reason she said she was going away as she valued her faith more than further education." It should be added that a different issue was provided.

Graduates from the higher schools a teaching in our Sunday-schools. An elder a Presbyterian church, distributing the Su day-school papers, went into a class taug by a college man, and what he heard the fe moments he was there he says "made his blo boil." And the religiously demoralizing a destructive effects in classes lower down is n and then witnessed. Shall our Sunday-schoo become arenas where assault and battery perpetrated upon the fair face of the Word God and upon the cherished Faith of t Church? And what of a church membersh coming up under such teaching?

And a pitiable thing about all this is th these retailers of the Astruc-Eichhorn-pl hallucination do not seem to know that t stuff is now condignly consigned to the jun pile. The twofold foundation of the high criticism—the documentary theory and the la date of the invention of writing—has been a nihilatingly disproved over and over again, an the superstructure built upon it has gone in utter collapse. Talmage is reported to ha given this advice to preachers who must ta anyway: "When you haven't anything to sa elevate your chin, and wade in." These, n having anything of a critical sort to say th is true, "wade in," giving what they have bee taught to be the "latest assured"—only a sumed—"results of scholarship." and the supercilious toplofty demeanor would be sa dening were it not so utterly laughably ridi ulous. Let it be hoped they will soon acqui assured information, and come to sanity an sense.

Meanwhile the menace should be unremi tingly and unswervingly met. One way to d this is continually to show up the unscriptura ness and fallacy of the liberalistic crooning but the best way of all is to keep the Bib itself at the fore to speak for itself. Its oper frank, honest countenance will carry convi tion of its Divine verity. It certainly has fortunate face.

Notes and Comments

SOME skeptics and negative Biblical critics (among the latter, Dr. William Frederick Bade, a theological professor) have found much fault with the moral teaching of the Old Testament. This is very inconsistent on their part, for they are, all of them, advocates of the doctrine of progressive evolution, and so they ought to be able to see that God's revelation in the Bible and His method of dealing with His people and creation had to be pr gressive. No father expects the same ideas an conduct from his six-year-old son, even i ethical matters, that he expects when the so has reached the age of maturity. So Go dealt with his people—progressively. The m rality of the Old Testament has found staunch defender in one of our editorial co tributors, Prof. L. S. Keyser, D.D., who too

up the cudgels against the critics in two chapters of his book, "Contending for the Faith" (advertised elsewhere in this journal). Recently he has also issued a pamphlet of 20 pages, entiled "The Profound Moral Teaching of the Old Testament," which is the reprint of an article which appeared in a late number of *The Lutheran Quarterly*. While the edition lasts, Dr. Keyser will be glad to mail a copy of his pamphlet free of charge to any one who asks for it by letter or postal card. He may be addressed at 1126 N. Fountain Ave., Springfield, Ohio. Dr. W. H. Griffith Thomas has given the work a strong endorsement in which the CHAMPION joins heartily.

IN a recent number of *The Christian Work* were the pictures of four Church-of-England dignitaries, and underneath them were, in order, these designations: The Most Rev. the Lord Archbishop of Canterbury; Rt. Hon. Sir Willoughby Dickinson, K. B. E.; Rt. Rev. the Lord Bishop of Winchester; and, The Very Rev. the Dean of Winchester. Jesus said, "Be not ye called Rabbi, for . . . all ye are brethren." We recall that when Dean Stanley was in this country in 1878 he was entertained by Bishop Potter in New York City, and the Bishop instructed his servant to knock on the Dean's door at the rising hour in the morning, and when his Eminence asked "Who is there?" he should reply, "The boy, my Lord." The servant knocked per order, but he slipped a cog, so that when the Dean asked "Who is there?" he responded, "The Lord, my boy." Why not? If God is "no respecter of persons," if all men are on the same level in His sight, why is not a servant as much a "lord" as any other man?

IT was stated in these columns in the "Aug.-Sept. number that, according to newspaper reports, 600 French Roman Catholic priests who have been expelled from the Church for marrying, have founded or were about to found a National Catholic Church. The Latin, Western, or Roman Church split itself off from the one Universal Church in 1054, and not until then was there any such thing as a separate, distinctive Roman Catholic Church, and what was left of the parent-church became known as the Eastern, or Greek Catholic Church. The ambitious monk, Hildebrand, who became Pope Gregory VII (1073-85), fastened the celibacy of the clergy on the Roman church for sure, but always since that great and wicked schism, as before, marriage, subject to certain limitations, has been allowed to the Greek church clergy. That Church has, according to statistics, 121,000,000 adherents. Associated Press despatches report that a Church Congress has just been held at Moscow, which has removed all marriage restrictions, and even the higher monks who have taken celibate vows are absolved, and they may marry and still retain their positions. It is believed this will promote the greater good of the Church since it will bring the clergy down (or up) to the divinely-ordered plane of common humanity, and into closer contact with the life of the people. "The sun do move."

THIS matter of clerical titles is queer. All ministers are provided for except the poor theological students, and it does seem as though they ought to have something to discriminate them, just as a matter of professional distinguishment, from the common herd. There is Most Rev. Right Rev., Very Rev., just plain Rev., and we suggest that theologues be called Rather Rev.; or if that be thought a little too advanced for their stage of attainment, they might be designated Almost Rev., or, perhaps better yet, Sub Rev.

THERE are church-members and church-members. The story is told that when Henry Ward Beecher was about to take a ride behind a horse hired at a livery stable, he regarded the horse admiringly and said "That is a fine looking animal. Is he as good as he looks?" The owner replied: "Mr. Beecher, that horse will work in any place you put him, and do all that any horse can do." The preacher eyed the horse still more admiringly and then humorously remarked: "I wish to goodness he was a member of my church." Jesus asks, "How much better then is a man than a sheep?" Surely every church-member ought to be as good as that living horse.

AT the anniversary of the Manchester Mission which was founded by the late Mr. Collier, Dr. Jowett said some words which have been widely quoted. He was speaking of the revival of a century and a half ago and of the modern substitutes. "Christian Science! It first begins by denying my deepest necessity, and then it presents its specific. It first of all resolves sin into an illusion, and my Saviour vanishes like a dream. New Thought! I have read scores of volumes of it, and when you come to its dynamics they consist of lifting yourself by your own coat collar. And as for Spiritualism, of which I speak with rever-

ence—well, we are told that mystic highways have been discovered across the unknown waters and the communication is frequent and regular. All I have to say, after much reading, is this: that I am waiting for a vessel coming across those mystic waves that is not freighted with triviality and frivolity. I am looking for a vessel coming across those waters which shall be to me an argosy of light and truth."

THIS is horrible, sacrilegious, in the extreme —almost unbelievable! It is taken from the *Eastern Methodist.*

In one of the large ministerial institutes in a great State held in a college city the instructor in Bible books set forth his views of the book of Jonah. It was, of course, as now given in many such Methodist ministers' institutes, the extreme destructive criticism, with sneers and ridicule of Jonah such as would have delighted Ingersoll, Paine and Voltaire. Utterly ignorant of Pusey, Wilson, and other great defenders.

"This," the instructor continued, "is what I hold concerning Jonah. But I do not preach it definitely to my Methodist people. Oh no! Recently I so preached about Jonah, tactfully stating the thing, that an old-fashioned but intelligent Methodist layman warmly thanked me and said, 'that's the kind of preaching I like—not a bit of higher criticism in it.'" At which the crowd of Methodist preachers uproariously laughed.

THE reply of Hugh Price Hughes, of the West London Mission, to Charles Bradlaugh, the atheist, when the latter suggested a joint debate on Christianity, is worthy of quotation as follows: "Most certainly. Nothing would give me greater pleasure. But as conventional debates usually lead to nothing, let us have one on new lines. I will undertake to bring a hundred men and women of various sorts on to the platform of Saint James's Hall, and they shall witness to the saving work of Christ in their lives. You can cross-examine them as much as you like. But you, on your part, are to bring a hundred men and women who have been redeemed from a sinful life by means of your atheistic teaching." So far the atheist has failed to accept the challenge.

IF the Ku Klux Klan really did place "a well-bound Bible in every public school house in a Mississippi county, notwithstanding the fact that the superintendent was a Roman Catholic" they at least will have that good standing to their credit.

SOME young men and young women ar fools—perhaps we would better say ar foolish—but not all are. Over in Canada, ac cording to *The Presbyterian Witness,* eigh young men were talking of matrimony, an they unanimously agreed that girl "flapper were all right to flirt with, but, when it come to marrying, they would want wives that knew practical housekeeping, that could tell the dif ference between a beefsteak and a mutto chop and were more practiced in the effectiv use of brooms than in the technique of jaz dancing. Having come to this profound con clusion—which was not foolish but very sen sible—they told some of the fair "flapper what they thought. Said "flappers" replied "The girl of to-day is willing to run a broom and cook beans to make a home for a real man but she doesn't intend to do it for cigarette puffers and street-corner loafers. God give u men and we will do our part." And the were not foolish, but entirely sensible, at leas on the man question.

WE are in receipt of the recent speech i document form of Representative Alic M. Robertson, of Oklahoma, delivered in th House of Representatives at Washington, en titled, "Present Economic Conditions as Af fecting American Homes." It makes very in teresting and instructive reading and likely wil attract the attention of many American citiz ens. It will be forwarded to any address, fre of charge, on postal card request to Wilbur F Wakeman, Agent, 137 Center Street, N. Y.

IF only several of our scientists would fo once agree on the ape or no ape business News items are now going the rounds tha Prof. Arthur Coutiere, the famous Frenc scientist, and author of numerous biologica and medical works, now deposeth and says "Prehistoric remains in all parts of the worl show that not only have the human being an the ape always been distinct and separat types but that the ape was created after man." Then he adds that he thinks that at one time man may have walked on all fours but he reas ons that man has always had the gift of speech The positive assertion of Prof. Coutiere hit the mark; but his "think" is—well, its a think! Then here's another: Prof. E. A Hooton, the Harvard anthropologist says "There is no proof that man descended or as cended from the anthropoids." So far he's al right. But then he adds that he believes in the theory of evolution and that man and apes have a common ancestor: that man and apes

are distant cousins, not father and son. The proof seems to be that man and ape were each created by God but man's guess is that there still *might* be some connecting link somewhere. The impression a layman can gather is that so many of these big men must have the wish for the thought.

IN a recent number of *The Christian Century* there was, as purported, "A Letter From *tury* there was, as purported, "A Letter From the Devil," covering two pages. Judging from the spirit that oozes up through much of its modernistic output, his Majesty, though shrewdly and skillfully disguising himself, must be a star contributor to that journal.

THE February number of the *Homilatic Review* has in large type on the front page of its cover, supposedly as a platform of the Review, or to indicate the contents of the number, this:

WHAT IS THE CHURCH FOR

I. To Furnish Institutional Religion.
II. To Create and Maintain Worship.
III. To Create Personal Character.
IV. To Maintain and Direct Public Morality.

How long will it take the Church to convert the world, working that program? We had supposed that what the Church was for, was and is, first—to accomplish the prime object for which Christ came into the world, *viz*: To seek and to save the lost. The Review defines itself to be "An International magazine of religion, theology, and philosophy." The above program is good as far as it goes: this ought ye to have done and not leave the other undone. Take our advice, able Review: Fly the flag of Evangelism at your masthead. Chicago University *Journal of Religion,* ditto.

HON. ANDREW J. VOLSTEAD, author of the Volstead act, has an uncomfortable way of putting the issue to the advocates of wine and beer, when he tells them they are camouflaging their demands by asking for what they call "light wines and beer." Not one, so far as I know, has had the courage to defend openly the saloon, or the sale of whisky, in this house since the amendment was adopted. What is it that these people now demand? Is it in fact light wine and beer? What they are really demanding is beer containing 4 per cent. of alcohol and wine containing 14 per cent. Four per cent beer is stronger beer than that which usually was sold in the licensed saloons, and 14 per cent. wine covers nearly every wine that ordinarily was drunk. The smallest percentage of alcohol in beer that anyone has so far proposed is 2.75. Every one knows that the so-called war beer, which was limited in alcoholic content to 2.75, was intoxicating. The time is here when every man and woman who loves the country should support its constitution and obey the laws enacted to enforce it." You've got it straight Andy!

MR. JAS. N. GAMBLE, one of our old CHAMPION friends is pres. of a "Back to the Bible Bureau," financed by Cincinnati business men, which is a power for good. The aim of this Bureau is to supply secular papers with a helpful passage of scripture every day. The first insertion of a verse of Scripture for the Bureau was made in a local paper January 1, 1920. From this small beginning the work has grown until now the Bureau is serving 871 papers in this country, 26 in Canada, 2 in Hawaii, 2 in Alaska, 1 in the Virgin Islands, and recently the Bureau filled a request for the service in far-away Korea. The combined circulation of these papers is something over 10,000,000, or the equivalent of 40,000 congregations of people of 250 each. It is furnished without cost to the newspapers.

IN commenting on the fact that the Legislature of South Carolina "recently without discussion, attached to its general bill an amendment, providing that not one cent of the state's funds shall go to any school in which any teacher inculcates the Darwinian cult as a creed to be followed, the *Presbyterian* submits these incontrovertible declarations:

"This whole discussion does not arise from the study of facts, for evolution is not a fact, but a theory. It does not arise from the study of history, for evolution is pre-historical. It does not arise from the study of mathematics, for evolution does not submit to mathematics. Evolution is a theory, a hypothesis, a philosophy. It is well enough to study the various forms of philosophy as an illustration of the speculative thinking of men, but it is no more. Neither is psychology. The human mind cannot be reduced to a philosophy. Evolutionists have erred and been stubborn in their error in teaching philosophy as science and psychology as fact, when it is only theory. There is scarcely an institution of higher learning where the philosophers and even some

of the scientists in every department fail to cram down the throats of the young students the theory of evolution and psychology as facts. "Never have there been any greater dogmatists than the secondary teachers of philosophy and, in some teachers of science.

This is one of the causes which has stirred up the conflict on this question of evolution. It has been extravagantly and arrogantly pressed as settled science, and as destroying the fundamental supernatural facts of redemption by the death of Christ, regeneration by the Spirit, the resurrection of the body, and new creation of the heavens and earth. The evolutionists have intruded it everywhere: in history, in sociology, in religion, and when it is challenged it fails to present evidence for its reality. Such a discovery always produces revulsion."

ON Tuesday, July 11, John Wanamaker the great Christian merchant, celebrated his 84th birthday. Many were the congratulations he received. In his response, among other things he is reported to have said: "Never look backward, but look forward; never look down, look up." A young Scotchman emigrated with his wife to Canada, made a clearing in the forest, built their log cabin, and planted their crop. One evening, returning from his work in the woods, he found his wife sitting on the doorstep weeping bitterly. "What's wrang wi ye, my woman?" he asked. "I canna see oot," she sobbed. "No," he replied with sympathy in his voice," but ye can see up." If things about us are cramped, forbidding, foreboding, the upward look is unlimited, and we catch glimpses of the glories of the upper realm. The merchant's and the young home-maker's view of life is much needed in these days: "Look up."

WALTER BABSON recently estimated the possibilities of the tithing system if adopted by all Christians. This is his conclusion:

"A compilation shows that the annual business turn-over in this country amounts to over $500,000,000,000. It is estimated that of this amount four-fifths pass through the hands of the church people. One per cent of this amount would mean $5,000,000,000 a year. Assuming that there is a profit of 10 per cent on this turn-over, it would mean that there is coming each year to the church people of this country an income amounting to $40,000,000,000. If the tithing process were in operation, this would give the church in tithes about $4,000,000,000 a year. These figures seem very extraordinary, but on checking them up no flaws can be found. The facts are that the church people of the country are giving less than 1 per cent. of their income to church and missionary work. If this were increased to 10 per cent. the church would become the most powerful organization, and the church could come to its own in a great big way that heretofore it has been able only to talk about."

CHILDREN sometimes get denominationalism worked into them rather early. A little girl came home from her Sunday-school in a high state of indignation because her Sunday-school teacher had told her that Jesus was a Jew. "Was He a Jew, mother?" said she in great excitement. "Why yes, my dear," said the mother a little doubtfully, as if unwilling to concede the objectionable fact, but unable to deny it; "I suppose He was a Jew." "But I thought He was the Son of God?" "So He is, my dear." "I don't see how then He could be a Jew," responded the young sectarian, "for God is a Presbyterian."

THIS Good Brother made us gasp when we read his letter! But he evidently knows a good thing when he sees it! He ordered a copy each of Dr. Gregory's Constructive studies in Matthew and in John, and after several weeks he sent us this explosive letter:

"I am wondering why in all this world you do not describe these two volumes in your advertisement. There is not one live preacher who will not jump for a treasure-trove like these, once they know what a mine of wealth each of these volumes contains. I would not exchange these two volumes for any two volumes of any commentary I have though these cost only 35c each! I would not sell these for $5.00 each if I could not get them again! Well, all I have to say is that either you do not know how to offer a real valuable book (and at the price!) or every preacher but me knows it all!"

Guess he's right and we might as well plead guilty! We have not made much fuss about them because our edition is limited and a book like this always sells itself. We *do* know that we could not possibly reproduce these two volumes if we were to have them printed today for double the price we sell these at. And we *do* know that Dr. Gregory did a mighty good work when he produced these volumes. They are still to be had at 35c each or $2.50 a dozen, except that west of the Mississippi river price is 40c each or $3.00 per dozen. You will do well to get at least one copy while they last.

A Sermon by Mail

At the Marble Collegiate Church, Fifth Avenue and Twenty-ninth Street, New York City, printed copies of

Dr. David James Burrell's Sermons

are gratuitously distributed at the evening service every Sabbath (usually about 35 issues per annum), from October to June, inclusive.

For the convenience of persons wishing to receive the sermons weekly, a mailing list has been established, to which names may be added at any time by the payment of one dollar to cover postage and mailing for one year from date of receipt.

Subscriptions and requests for specimen copies should be sent to Miss Mercé E. Boyer, 1 West Twenty-ninth Street, New York City.

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